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Editorial

What Have We to Offer Youth

WHAT have we to give to youth? Is it ourselves? Have we in our generation achieved the art of living? Have we the secret of successful, vibrant, creative life? Do we wish to challenge youth to be like ourselves?

Have we much satisfaction in the way we have solved some of the problems that have come to us? Are we proud of our home life, our social life, our spiritual life? Are we satisfied with our success in dealing with political problems, with our industrial competition and its false values—which is one of the "treasures" of our wise age—with our methods of dealing out justice in the civil courts? Do we have reason to wax eloquent about our methods of handling international disputes?

While we dislike to admit it, these things are a part of us! They are the outcomes of the venture of our generation to handle life. Are we proud of the fact that a few years ago we finished slaughtering two million young men?

We have tried to effect some progress. We have built jails, hospitals, homes for the aged; we have the Red Cross; and we have our churches dotting the land, each sincere in its task. But how much of these efforts are simply to cover up our unsuccessful striving to live as we know we should?

We certainly know that the golden age has not come. We have only one thing to give: we may share our experience, but youth itself must form its own ideals. For, after all, young people, not we, must live in the next generation. If we can make it possible for them to have more data to begin with than we had, if we can help them to use their creative powers so as to live abundantly instead of merely talking about it, if we can help them find a true goal for a new and better day, then we will have given much to the generation that is to follow our own.

Method and Method

THERE is much and sometimes rather severe criticism of religious education because of an undue emphasis it is supposed to be placing on method in relation to content. The answer to this accusation should be not a heated defense of current enterprises, but rather a deliberate and critical self-examination of practices and underlying educational principles.

There are really two kinds of method and each is determined largely by one's conception of content and of the relation of method to content. Some will think of content as so much material to be absorbed and learned, as systematized knowledge between the covers of many books a certain portion of which must somehow be made one's own. Those who hold this view believe that this content can be transmitted to others; one needs only to acquire the method by which this can be done. Much emphasis is placed on method apart from this so-called content, and as a result the treatment of method seems mechanical and unrelated to vital educational endeavor. Some critics answer that the way out is to place greater emphasis on content. Is that the solution of the dilemma?

Progressive educators, on the other hand, think of content as being life itself—experience, human behavior. Knowledge serves a certain purpose, namely, that of enriching and guiding present experience. It is never really learned apart from the use that is made of it. We learn what we have experienced and we learn it in the act of experiencing it. Method in this case becomes part and parcel of content. Learning about living is not learning in living; and method as something distinct and separate from content (life itself) is of no value. I cannot know life until I live it, and the way in which I live it is the method I must be concerned about and that is part of life itself. There cannot be an overemphasis on that kind of method.

"Beware of False Doctrine"

MUCH that is being written and said today has implications which need to be considered carefully by those who are interested in guiding youth to the truth about life. Certain fallacies are readily accepted by the mass as true without critical examination.

One of these is that *the bad is more alluring than the good.* Newspapers depend upon what is bad for news, so that young people may readily conclude that a good deed is not news. A boy stands up for the highest ideals of sportsmanship in an athletic game, but that is not news; if he gets drunk after the game, that is news. Is it impossible for church leaders to change the situation? A recent traveller in Europe remarks that young people are very conversant about the leading literary productions of the day. When he asked for the reason, he was told that the daily newspapers carry extended reviews of modern literature and a discussion of timely topics. It is almost impossible to find a daily newspaper in our country which gives extended discussion of world affairs. A few do, to be sure. As church leaders we have a right to demand such treatment by our own daily paper.

Another fallacy which should give us concern is that *happiness can be secured without a price.* So much of life is lived on such a superficial level that young people may readily get the idea that they can acquire anything they want without paying for it. True experience, however, tells us that the vestibule to happiness is suffering. One never gets happiness by going after it; happiness is always a by-product. We go after something else and after we achieve it, we find happiness. Is it not unfortunate that young people often miss the secret of this truth?

Parents and others make it easy for them with the result that they are not given an opportunity to develop their creative powers. This situation may well give us concern.

A third misconception young people are getting by inference from the way we look at life is that *the measure of greatness is the amount of money a man has been able to acquire.* Poor men seldom get a write-up in the paper when they die. The length of the obituary is too often determined by the size of the bank account. A man's success is determined by his money, not by the richness of his life and the extent to which he made life bright and more worthwhile for his fellow men.

These attitudes of our modern life need to be corrected by helping young people to build a Christian philosophy of life.

Youth and Sex Education

FEW students of modern life will question the need of a sane program of sex education. Young people should understand the basic facts of biology, and they need assistance in building a philosophy of friendship which will include all the resources of their personalities. It is highly important that they live happily and helpfully with others. It is difficult for them to achieve this art today because of the over-emphasis placed upon sex in modern life. Many of the movies, much of modern literature, and often talks of youth leaders give sex a much more important place in life than it deserves. We need to revise our present techniques of imparting it. Several trends may be considered in this connection.

First, we have one group of radical thinkers who presume to know how to solve all the ills of the social world. They have detailed plans for improving the race. They know exactly how to instruct the young in sex matters. They are prepared to take over the institution of marriage and perfect it. They seem to think that sex is the only important thing in life, and that if their suggestions are followed, the promised land of ideal character and personality will have been achieved. These persons have influenced many leaders of youth and youth itself to give altogether too much thought to sex and its function in the development of personality, often resulting in morbid, abnormal, and unwholesome attitudes. Such an over-emphasis as this creates more sex problems than it settles.

Second, students of youth know that often what is called a sex problem is something entirely different. There are a number of actions that are often thus mis-named. A feeling of inferiority often leads a young person to seek rapport with others in such a manner as to sacrifice even the most cherished ideal. Or the same feeling may drive a young person to do deliberately things for which he will be punished. Exposure and reprimand feeds rather than embarrasses the ego. Thus what is called sex behavior is due entirely to something else. The same can be said of loneliness, the desire for adventure, and the rebellion against limitation and dullness. These are entirely different from the consuming tendency in the human spirit to seek for and give some devotion to another. To direct this devotion is fundamentally the task of sex education. The others mentioned can never be properly dealt with under the name of sex education.

Third, it is being recognized today that to act on the assumption that all young people need constant sex education is a dangerous procedure. One has reason to believe that the high school student of today, who did not go through the war psychology, is not as sex conscious as the other group of young people who did. A recent study of the attitudes of the senior high school students of Omaha toward movies seemed to indicate strongly that adventure, romance, and travel pictures were at the top of the list of those preferred, while cheap sex pictures were at the very bottom. We can be very sure that young people have many other primary interests besides sex.

Finally, church leaders of youth need to study carefully their technique of giving sex education. Will Rogers in his "talkie," having just mended a Ford, said, "I've fixed over a thousand of them things and I ain't ever found the same thing the matter with any two of 'em." So, it is with young people. No two of them have the same problem. The best technique of sex education requires personal counseling by parents and teachers, while the positive elements of friendship are dealt with in group discussion and in wholesome activities.

The Public School Teacher in Religious Education

AS THE teaching method and the administrative procedure of modern religious education become more technical and advance to higher standards, there arises a need for a trained personnel in the church school if it is to function properly. To meet these needs and standards in religious training, no group of laymen offers greater possibilities for service than the teachers of the public schools.

Since supervision of religious education is now more than an experiment, only those who have some knowledge of its fundamentals are really qualified to lead boys and girls in a forward-looking program. Many schools carry on extensive work in class demonstration, school visitation, library reference, curriculum planning, and teacher training with credit. In all these phases of education, the public school teacher and executive have an advantage, and thus can carry on the work in the church school more easily than those not having such preparation.

The public school teacher must necessarily be a person of undisputed character, otherwise he has no place in the school room. The past decade more than any other equal period of time has developed an emphasis on character training in public education. The three R's must continue to be taught and with increasing efficiency, but from all instructions must radiate those attitudes and spiritual values, those skills, specific habits, and that knowledge that will function appropriately in a dynamic civilization.

Religious education work is valuable to the teacher of the public schools. In making ties in a community that will result in cooperation between school and home, a teacher can find no group more satisfactory than the people of the churches. As a rule, the best citizens of a community are in the churches. The public servant whose day ends with his formal employment and who gives no time to social and spiritual uplift will soon find himself an undesired and poorly rewarded member of his profession.

—C. W. RICKSECKER, *Principal of Chaney High School, Youngstown, Ohio*

Character Education in a Public School

CHURCH school teachers, who are interested in character education and who would like to know something about the character-building club work going on in the public schools, will be interested in the following information:

The "Knickerbocker News" is a twelve page news bulletin, published monthly by the Knickerbocker Grade School of Chicago. The October, 1930, issue gives a list of the organizations made use of in directing the extra-curricular or group activities for the current semester.

The entire school is organized as a Council, with a mayor, vice-mayor, judge, attorney, bailiff, and other appropriate officers, each office being filled by one of the pupils. Included in the Council are boys and girls representing all the grades from 3B to 8A.

Under this Council there are certain "bureaus" which have charge of the following activities, each with its appropriate pupil officers and faculty adviser: fire drills, safety regulations, traffic directors (both outside and inside), public property, courtesy, decoration, health, inside clean-up, outside clean-up, music, thrift, military tactics (special drill for senior safety patrol), civic and welfare sales (to take care of the sales of "Knickerbocker News"), senior public speaking, junior public speaking.

There are "special responsibilities" lying outside the activities of the above bureaus of the Council. Some of these special responsibilities which are assigned to carefully selected pupils are color guards, office pages, attendance officers, assembly ushers, Parent Teacher Association officers, mimeograph, play ground commission, banker-bookkeeper, bell boys, primary assistants, kindergarten assistants, nurses' assistants, Field Museum case boys, (loans from Field's Museum), orange juice servers, supply girls, bulletin writers, moving picture operators, gymnasium responsibilities, Parent Teacher Association servers, Board-Film Library managers.

Then there are the forums—the boys' forum for the 7th and 8th grade boys and a corresponding girls' forum. The program for October to January, 1930-31, was "Who's Who in Chicago," in industry, music, and art, and in civic affairs.

One of the most interesting aspects of this scope of special character-building activities consists, of course, in the various clubs. The following clubs are active at the present time: dramatic, senior library, junior library, primary library, orchestra, drum and bugle corps, beginning harmonica, advanced harmonica, toy orchestra, boys' chorus, glee club, girls' chorus, nature study, entomology, everyday science, Camp Fire, folk dancing, hostess, French, literature, story telling, picture and story, block printing, handwork, handcraft, printing, aeroplane, primary art, art, housekeeping, basket-ball.

Each one of these thirty-two clubs has a faculty adviser and an appropriate set of officers elected from the pupils who are interested in the respective activities of the clubs.

One need only glance at the "Knickerbocker News" to discover the spirit of enthusiastic and whole-hearted participation on the part of the pupils in this widely diversified and magnificently organized program of activities. Loyalty to such a school is inevitable. Pride in its success is likewise to be expected. One serious question, however, arises as one notes the time schedule for these organized activities, and that is: What is there left for the home and for the church to do? While it is impossible to trace the schedule for any one particular child through this maze of cultural electives, it is safe to conclude that this school is assuming very large responsibility for the cultural and moral training of the boys and girls for whom it is maintained. For the church school to ignore the experiences that these children are having in such a school as this is to evidence lack of educational insight. The church school can no longer blindly enrich its curriculum with reference to character development values. It must seek out ways of cooperation and correlation with the public school.

NORMAN E. RICHARDSON,
Chicago, Illinois

The Eyes of Youth

AN ESPECIAL place is given in the *Journal* this month to youth and young people's work in the church. The front cover gives the head of a young woman with ivory complexion, and red-gold hair. Jean Jacques Henner, the artist (1829–1905) was a modern with technical accomplishment to paint human flesh "in all its tender softness and delicate form."

The center of this picture is in the eyes. They have stern directness, honesty, the lack of shame and cant that are found only in youth when it understands and at the same time is not stained.

The eyes look at something. What it is we know not. What the result of that steady inquisitive look will be we cannot tell. We know only that they look out upon the world that has been created by others for youth to enter.

And what will this youth do when the looking is done? From the set of the face this youth might *laugh*, or *curse*, or *pray, depending upon what she sees.*

If youth *laughs*, after what it sees of us and of our adult world, if it turns away with a raucous disdain and a biting sneer, then it becomes a cynic, and the end thereof is *death.*

If youth *curses*, after what it sees; calling all of us and our world evil and abhorrent and crying out against the futility of the day it was born, then it becomes a materialist and the end thereof is *despair.*

If youth *prays*, after what it sees, prays with a vast hope and deep consecration, prays with an insight into an unfinished task and a determination to share in its completion, prays with the inner trend of a devoted self, then it becomes creative and the end thereof is *life.*

And the challenge that lingers on when the picture is out of sight demands of us our utmost in helping youth to achieve a Christian insight into the deepest significance of all that its eyes behold.

—P. R. H.

He Knew What Was In Man

By Albert W. Palmer

President, The Chicago Theological Seminary

IT is written of Jesus that "he knew what was in man!" It explains his sorrow—and his courage!

Jesus was no shallow optimist about men. He knew the stupidity and weakness of some and the greed and selfishness of others. That the human heart at times is desperately wicked was not hidden from him. Take his parables—the unjust judge and the wicked husbandmen are there drawn with relentless realism. Dives in his selfish luxury and the prodigal son sowing his wild oats are not glossed over or hushed up. The unjust steward choking his helpless underling and demanding payment and the grafter building up friendship by bribery and embezzlement are there in the parables. The man who wrote them was no theorist airily denying the existence of evil, no esthetic recluse running away from the grim realities of the world of men to live in some unreal world of his own imagining. Jesus knew life on its seamy side—he looked without blinking upon human nature at its worst.

It wasn't the physical pain of the cross or crown of thorns, it was not even the spear which pierced his side, that broke his heart—it was the wickedness of men. The hard-hearted, cold, purse-proud, bigoted leaders of the church of his day, the weak and vascillating opportunist-coward Pilate, the false Judas, and the faint-hearted disciples—these were the thorns in his brow and the spear against his side.

He knew what was in man! Even the future has held no surprises for him. Nero and Machiavelli and the horrors of the Inquisition, the Armenian massacres, the secret diplomacy and militaristic rivalry which brought on the war, the lynchings, the cries of the exploited and underpaid in mines and factories, the iniquities of slavery and child labor, the cynical wickedness of the legalized liquor traffic and of the bootlegger—all these he foresaw and understood. He would not feel surprised or puzzled to read all that we read in our daily papers of murder, graft, rotten politics, corrupt officials, and orgies of self-indulgence. The exploitation of womanhood in degrading theatrical performances, the perversion of truth by newspapers, the deliberate fostering of prejudice against races and nations, the spies, the poison gas, the military preparations to attack helpless citizens and murder men, women, and children in their beds—all this was not hid from him. He knew what was in man. That was why he was called "a man of sorrows and acquainted with grief."

BUT it also explains his courage! If he knew the worst that was in man, he also knew the best! He was no pessimist about human nature, no disgruntled cynic, no hopeless misanthrope. He knew the glory and beauty of which humanity is capable—the courage, the unselfishness, the patient endurance, the high visions and deathless dreams, the hunger and thirst for God.

This side is also in his parables. They tell of the good employer who paid a living wage to all the laborers in his vineyard. He remembered the grateful leper who came back to say "thank you." He saw the poor widow making her humble but marvelously generous gift at the temple. He read the spiritual hunger in the woman of Samaria's sin-stained soul and he saw the noble and generous Zacchæus imprisoned within the grafting tax-collector of Jericho. Peter and John and Mary Magdalene, the little children on the street, and the dying thief on the cross, revealed their better selves to him.

And so he was willing to die for men. He had no fear goodness would die out. He looked ahead and saw the heroism of the martyrs of the early church. He saw St. Francis and Joan of Arc. He saw Savonarola and Luther and the Pilgrims on the stormy sea. He saw Livingstone and Lincoln. He saw the missionaries and the social workers. He saw garden cities and constructive efforts at industrial peace and social justice. He saw the growing spirit of inter-racial brotherhood and the awakened conscience of mankind demanding the outlawry of war. He knew what was in man—it explains his courage.

THESE days in which we live reveal what is in man! How much that is desperately abominably wicked we see about us! Think of the ruthless brutality of the gang murders and the motives of greed and bootlegging which lie behind them! Think of the vicious conditions in our great cities—the continued toleration of slums, the industrial and economic conditions which degrade human life. Think of the cynical preparations for the next war, the ruthless disregard and even hatred of other races.

But over against all this, place the quiet dependable loyalty to duty of thousands of workers, the heroic devotion of parents to children, of family life, of friends and comrades, the money that is given to churches and schools and charities, the awakening social ideals of business and industry and the new-born consciousness of world-wide brotherhood.

One summer I visited Salem where they hung the witches in that terrible frenzy of ignorant fanaticism long ago. But on Gallows Hill itself I found a children's playground! Later in New York, I visited Grant's tomb and read above it the words of that great soldier: "Let us have peace!" And just beyond it looms the buildings of International House with its twelve hundred members drawn from the students of all races in New York City—International House with its great plans for bringing all these students into friendly and understanding relationship so that they may go back to their home countries as ambassadors of international peace and inter-racial goodwill—and over its door I read "That Brotherhood May Prevail!" This also is in man!

There is more in man than ever yet has been revealed! We are capable of being more wicked and more noble than anything we have yet achieved. Our present manhood is not the terminus of evolution, it is only a way-station. We were meant to go on, to go further, to achieve a nobler ideal and a grander moral stature.

Youth's Incentive to Excel

By Rolland W. Schloerb*

A YOUNG instructor in a university was speaking. "In dealing with the young people of this present student generation," said he, "I do not find them interested in the abstract questions which engrossed us ten or more years ago. They do not care to discuss pacifism or personal liberty. Such matters are out of the range of their interest."

"What does interest the young people today?" he was asked.

"It seems to me," he replied, "that they are chiefly interested in making a success. That means to them the concentration of energy upon a line of work which they have chosen with a view to attaining wealth and fame."

If this is a picture of large numbers of young people today, then the youth of our day would gladly listen to an exhortation sent by Paul to the Corinthians. He discovered people who were trying to make the most of their abilities and talents, and he sent them this heartening word: *"Seek that ye may excel"* (I Cor. 14: 12). Evidently he was trying to keep alive within them the incentive to excel, which seems to be exemplified by many of the youth of our day.

In examining this piece of advice, however, we find that it needs some qualification. Surely Paul cannot be advising people to seek to excel—*one another in position.* Jesus made an observation of the result of that attitude. It happened at a marriage dinner. The table was set with the seats arranged in the order of the priority of guests. But just before the doors were opened someone must have exhorted each person to "seek to excel," for a scramble toward the best seats followed the invitation to the hall. Jesus suggested the more considerate attitude of taking seats of more obscure rank, while the hostess placed the honored guests in their places.

The same incentive to excel others in position and social status is present today. We have come to attribute the starting of the process to the Joneses. They are the ones who set the standards, and all others are "seeking to excel." That situation may be something at which to laugh in the comic section of the paper, but its consequences in personality and human relationships are anything but funny. Paul would be the last to exhort people to try to excel in position.

Neither would he want us to interpret him as saying: "Seek that ye may excel—*one another in wealth.*" Young and old alike find this incentive very much alive now. The course of conduct which nets the largest returns in wealth is the course which is most easily followed and most easily rationalized. A man is offered a larger salary in another vocation. To many people that is an answer to any decision which he is called upon to make. The incentive to excel in possessions is sufficient to decide the matter in favor of the more profitable course.

If the incentive to excel takes this form of striving for more status and more wealth than others have, two unfortunate results will probably follow. *A person may follow a course which does not express his true self.* He may want to follow a certain vocation, but the highest material rewards do not come from it. So he bids farewell to the vocation in which his interest lies in order that he might turn to the work which brings wealth and position. I have in mind a young man who was supremely interested in a vocation which at the time held forth little promise of large material gain. He shifted to another task for a larger income. But he could not stifle the call to the farm, which was his highest interest. And only recently he has returned to the agricultural school to take the less lucrative vocation in order that he might give himself to the work which he most loves.

A person who is supremely desirous of excelling other people in wealth and position, *is in danger of being kept from doing the best of which he is capable.* His standard of achievement will be set by those about him. It is not his best which is called forth. To be better than those around him is sufficient. Jesus did not hold before people such conventional standards of merely excelling others around them. He gave them the far more rigorous and taxing incentive, "Be ye perfect as your Heavenly Father is perfect."

A more constructive interpretation of the incentive to excel must be sought. A generation which seeks success and interprets success as excelling others in position and possession can hardly build a community of goodwill. Self-interest of this kind is not as enlightening as was once thought. A slight change in the words of Paul may make their meaning more significant. Suppose they were to be read in this way: *"Seek what is excellent."* That course may or may not result in giving us places of honor among our fellows. That may or may not bring wealth. But it does satisfy that longing of highest success—the creation of what is good.

Vocations have been called pursuits. What are the youth of our day going to pursue in their professions and trades? Will they pursue only a means of livelihood? Will they pursue the ideal of having more than others? Or will vocation be a *pursuit of excellence?*

This is no easy incentive to keep alive. Much of the work which occupies our time and attention is of a routine nature. In the home there are many tasks from which it is difficult to extract any enthusiasm for excellence. Ruskin and Dickens may pour over their manuscripts and write and rewrite in their pursuit of excellence of expression, but one who works in a home or in a factory or in an office will find it more difficult to do his work with the joy of craftsmanship. And yet, no higher satisfaction can come after the completion of a piece of work, than the word from one who knows, saying, "Well done!"

In this way Paul tried to turn the ambitions of the people of the Corinthian church to some good. It would do no good if each was driven by the ambition of excelling the others. In only one way could that become helpful. Here is his suggestion: *"Since you are ambitious for spiritual*

*Pastor, Hyde Park Baptist Church, Chicago, Illinois.

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Christian Youth of North America

By P. R. Hayward

THIS number of the *International Journal* gives an especial emphasis to youth and to young people's work. It seems wise, therefore, that the reader should be taken up to some high place where he can see quickly but also "in the large" the youth enterprise in modern Christianity. Such a view this brief article is intended to provide.

The Size of the Enterprise

While it would be folly indeed to yield to the modern craze for worshiping mere size, yet the range and extent of any enterprise do constitute one important factor in its life. The youth enterprise in the church is one of those causes whose size contributes to their significance.

Of the twenty-one million pupils in the Sunday schools of forty-one Protestant denominations in North America, about eight and one-half millions are in the adolescent division between twelve and twenty-three years of age. In addition to these about three and one-half millions are in the young people's societies of the country, a considerable number of which overlap with the membership of Sunday school youth groups. Allowing for these duplications about ten million adolescent persons are in direct charge of the educational agencies of the church.

In addition to these ten millions, there are upwards of a million adult leaders, teachers, and counselors of youth. There are eighty-five men and women in North America who give their full time as professional leaders of youth in national, state, or provincial areas. A score or more editors of publications of various kinds serve this field in denominational publishing houses; there are many others in independent publishing houses. The 216,078 ministers of Protestant churches in the United States alone give at least one-third of their time to work with youth, a total of over 70,000 men in itself. Upwards of nine hundred full-time directors of religious education in local churches in North America give one-third of their time to young people's work. Four hundred professors of religious education in colleges, seminaries, and universities teach courses in young people's work. Four hundred and twenty-five secretaries of state and provincial councils and denominational boards serve the total educational task but give at least one-third of their time to youth. Nearly 4,000 Y. W. C. A. secretaries in the United States and 5,558 Y. M. C. A. secretaries in the United States and Canada give much time to the youth of the church.

What Is Now Being Done to Mobilize These Resources

To mobilize the latent, somewhat scattered, and unused forces of this total cause is no easy task. There is no simple and trick device by which it can be done. It demands constructive plans that will both take account of the wide range of individual differences and viewpoint, and also find the way down beneath these surface distinctions to the more basic elements upon which all can agree to go forward together.

The following steps are already under way in this connection and should be seriously considered by all who want to see their task "in the large" as well as within the confines of their particular job.

1. The professional leaders of youth of North America have been working together for several years in building a better youth curriculum and program. This enterprise has worked out through the Committee on Religious Education of Youth of the International Council and in the last year through a larger and more representative Youth Curriculum Conference set up by the committee. This has been widely representative and has taken the first steps in a thorough and far-reaching piece of work. Its first main product has just been issued as a *Curriculum Guide*, which, it is expected, will gradually infuse the total program-making enterprise in all agencies with the best of modern education and thus touch the local churches of the continent.

2. In connection with program building the leaders of these agencies have felt the need of some stimulating ideal or challenge around which many types of program materials might be centered. This was chosen a few years ago as "The Christian Quest" which has been gradually growing into the program building constituency. It already has been widely used and has been proven to have a genuine motivating power. In connection with it, the Committee has chosen two symbolic names for the intermediate and senior age groups, namely, Pioneer for the intermediate and Tuxis for the senior age. These names have already been used by several denominations in connection with their own specific program materials and are gradually entering into the work and program of others.

3. These leaders have also recognized the educational value of some emphasis for a particular time upon a specific problem or need. A schedule of special emphases has been adopted for the coming year. These have been recommended by the Christian Youth Council of North America and the Committee on Religious Education of Youth. The emphasis on Worship and Prayer ends with Easter week, 1931. (The phamplet *Thy Kingdom Come*, by H. T. Stock, provides devotional material for young people for each day of Easter week.*) In May special emphasis upon World Peace in connection with Goodwill Sunday will be provided. During the fall of 1931 special attention will be given through concerted effort to the matter of youth and prohibition. Another special phase of worship and prayer will be taken up during Easter week of 1932 for which special materials are now being prepared. The Curriculum Conference has prepared a special discussion unit on the matter of unemployment and this will soon be in use and circulated throughout the constituency. Local leaders can make provision for these in their programs.

4. These leaders are now making a special study of the whole matter of field promotion and field supervision

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* Order from denominational board or the International Council of Religious Education, five cents each.

Photo, Underwood and Underwood

The Recreational Life of Youth

By KENNETH L. HEATON*

THE last decade has witnessed a great development of interest on the part of the church in the recreational life of youth. It was not many years ago that Bishop Vincent wrote his volume about recreation for young people and gave it that suggestive title, *Better Not.* Today the church no longer speaks of recreation with that attitude of abhorrence, and has actually become one of the chief agencies for the promotion of leisure-time activities.

Several very definite reasons for this change in attitude may be cited. In the first place it has been due to a changing concept of religion itself. True religion must pervade all of life, we say. It cannot be limited to one day a week or to one relationship or institution. Religion is a way of life, and the church must become interested in all that constitutes life.

A second reason for the new interest in recreation is found in the changing structure of the industrial and commercial organization of the modern era. The worker of today must spend his hours of employment in very specialized forms of labor. The results for him are unbalanced activity, monotony, excessive exercise of certain physical and mental functions together with the neglect of others. Only during leisure hours can the balance be re-established and a full, normal life be enjoyed. There is one compensation to the worker in this era of specialization, and that is the resulting decrease in hours of labor and the increase in hours of leisure. Both the need and the opportunity for recreational activities have been increased.

The promoters of recreation—both commercial and non-commercial—have not been dormant during the period of transition. For every leisure hour there are now a dozen possible activities: motion pictures, dramas, church parties, bowling tournaments, prize fights, school clubs and activities, outdoor sports, and others in an almost endless list. The problem of selection becomes a tremendous one and many young people find difficulty in planning their own leisure hours so that they will be helpful. Another reason, therefore, why the church has become interested in recreation is because its sons and daughters need guidance in the choice of activities.

At least one other reason should receive mention. On all sides we hear the cry that recreation is a builder of character. It has been the hope of workers with children and young people that if the leisure hours were filled with the best of recreation then the finest ideals, attitudes, and forms of conduct would result. Many workers have tried to make this hope a reality and have tried to approach scientifically the matter of relationship between recreation and personal development. Materials, leadership, and an understanding of just what should be included in the programs are necessary before it can be said that the leisure-time activities of the church are actually contributing to the growth of character. It is not possible in one brief article to give detailed suggestions as to the type of program which is needed.

LET us suggest a few characteristics of the recreational life of modern youth which may help the leader to plan more intelligently. In the first place, most young people choose those forms of amusement which are popular, and select them primarily because they are popular, and for no other reason. On the first day of July it may be popular to swim and play tennis, and engage in other wholesome, outdoor sports. On New Year's Eve it is the popular thing to dance through the night, to stay in crowded and poorly ventilated rooms, and in other ways violate the rules of health. In neither case is there an intelligent planning of the recreational program by the individual.

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E. E. Purinton, in his volume, *Efficient Living** makes the pertinent remark that "The 'morning after' headache belongs to the man who didn't use his head the night before." It is possible so to plan one's leisure hours that they will contribute more abundantly to the fullness of life. It would seem to be the privilege of religious educators to help young people do such intelligent planning for their leisure hours. What shall we do about the "evils of dancing," the "perversions of film and stage," the "interest in vulgar literature," the "decline in the arts," the "decay of chivalry" and all the cries of the alarmist against modern youth? The hope lies only in this, that young people shall learn to select and criticize their own activities and not be blindly led by the whims of popular enthusiasm.

It is sometimes possible to utilize the force of popular opinion in the introduction of constructive programs. A director of religious education had great difficulty in making the church a center of interests for a rather sophisticated group of young people. The group lacked unity because it did not have the same weekday interests. Each individual had his own social affairs and forms of recreation. Church parties were considered "childish" and uninteresting. In fact, public opinion in the group condemned any form of recreation that the church could suggest. There seemed to be no way to bring this group together in a social way so that they would become better acquainted and develop more interests in common. Summer came and with it a popular enthusiasm for outdoor activities. The director suggested that a group go to the lake for an outing. One by one the young people asked to join the party and the trip was a great success. Before this first outing was over they were making plans for a second. During the summer a part or all of the group met together very frequently. When fall came the desired unity had been achieved and the church was given a place in the leisure-time program of the group. During the summer, as at no other time of the year, the best of recreations are popular and socially approved. At this season comes perhaps the best opportunity for the church to make its initial contact with the play life of youth.

The church must approach its youth at times when they are the most receptive, and also at times when there is the greatest need for guidance. With some groups, Saturday night is the time when recreation is sought; with others, Sunday afternoon is the zero hour of lonesomeness. Younger high school students often find trouble awaiting them in their search for fun on Hallowe'en. For the older group of young people, New Year's Eve is often a time of crisis. The church can never expect to provide all of the amusements and recreation for its young people, but it can concentrate its efforts at the most crucial times. We all have periods of discouragement and lonesomeness, times when we seek companionship and diversion more than at other times, times when we wish to break the routine and the usual restraints. It is on such occasions as these that youth is likely to follow almost anything that offers diversion, and consequently may make serious mistakes.

The writer realizes that when he speaks of the need of recreational activities in the summer time, on Sunday afternoon, and on New Year's Eve, that he has not selected the times at which it is the easiest to promote activities and at which the greatest crowds can always be secured. The size of the group which participates in an activity is not a measure of the value received. Public schools are talking more of smaller class groups and individual instruction, and are promoting activities which will give to a small number an opportunity for social participation. We are told by psychologists and psychiatrists that character is molded in the intimacies of life and that such intimacies are not achieved in large group activities. Therefore let the church not be disappointed that can not secure an attendance of two hundred for the Friday night "social." The great need is for groups of ten, fifteen, and twenty, each with a particular interest, each allowing opportunity for individual participation, for personal friendships, for the satisfying of the individual needs.

At least one other characteristic of the recreational life should receive mention. The typical youth has a very limited appreciation of the possible usages of leisure hours. He tends to specialize in his recreational life as well as in his hours of employment. One boy concentrates on athletics, another fills all of his spare hours with reading, while still another belongs to a fraternity and spends his time playing pool and cards with "the fellows." One girl spends her leisure hours on "dates," while another studies music and still another devotes her time to the young people's society of the church. In an era of specialization in vocations, leisure hours offer the opportunity for the broadening of experience, for the development of undeveloped talents, and for the enrichment of life. Recreation must be more than mere diversion and more than mere relaxation and amusement, although both of these are essential. Where they are needed to balance the life of its young people, let the church promote, and if necessary introduce and sponsor: good music, the arts, philosophical and scientific interests, the study of social movements and needs, physical education and athletics; activities which will promote friendships with other young people, family-group programs, and many other things which are not always thought of as recreation, but which will help youth to have "life and have it more abundantly."

*Mr. Purinton has a definite plan for the planning of the recreational life which is explained in chapter VI of his volume. See also pp. 33-52, 191-193, in *Character Building Through Recreation*, Heaton.

Youth's Incentive to Excel

(Continued from page 9)

endowments, you must try to excel in them in ways that will do good to the church." In one way they might try to excel one another. This was in excellence. And the supreme motive would not be found in the place which the individual found for himself, but the good of all who participated in the enterprise of the church.

It is like a game which is played in India. The game is not competitive in the sense in which most games make possible the good-natured rivalry of individuals trying to excel one another. This game is cooperative. A large inflated ball is thrown into the air and the players who are standing in the form of a circle try to keep the ball in the air as long as possible. The satisfaction of each comes in the achievement of all. Success does not mean that one did much better than the rest—success means that each strove for excellence of performance.

We can imagine Paul dictating a line to the youth of today. "You are seeking success," he might say, "You are striving to excel as chemists, as engineers, as teachers, as business men. So all of you who are ambitious, *try to excel in such ways that your excellence will do good to the world in which you live.*"

Making Easter Significant

By

Cynthia Pearl Maus*

AS WE approach Easter-tide, we approach a season of the year that is always frought with unusual significance, because Easter marks the anniversary of the resurrection of Jesus from the dead, bringing with it a certainty of eternal life so far as the human soul is concerned, and a knowledge of the fact that the life we live here is but the vestibule of the eternal life, complete and full that we shall yet achieve.

The entire observance of the period of Lent (February 23rd to April 5th) ought to be of peculiar significance to Protestant and Catholic churches alike, the world around. To a greater extent than ever before, it should be made a period of prayer, of meditation, of re-study of the life and teaching of Jesus, and of sacrificial sharing of our substance with Christ and his church to the end that his "Kingdom of Love shall be more aggressively builded in the life of our modern world."

Week of Prayer

The week of prayer, March 29th to April 5th, ought to be more significant in the life of every church member than it has ever been before. Plan to have your church auditorium beautifully decorated throughout Passion Week; and open every day for meditation and prayer. If centrally located, have a brief prayer service either in the morning or afternoon each day. Thursday, the entire day, should be given to fasting and prayer. J. A. Studdert Kennedy says:

> I would there were no sorrow in the world,
> But it were all like this,
> Love's banner on the hills of dawn unfurled,
> His kiss
> Still wet upon the roses in the lane.
> I would there were no pain,
> No cry of souls lost in the starless night,
> But one way white
> And shining, wherein the feet of fools might walk
> Unwounded, and unshod,
> Until, in peace of eventide, they came
> With pilgrim's songs,
> Unto the gates of flame,
> And saw behind the sunset,
> God.

But there is sorrow, and there is suffering, and there is heartache, and there is sin; and the business of religion is to comfort the sorrowing, lessen the pain, heal the heartache, cure the sin in the light of the infinite love, infinite wisdom, infinite sympathy, infinite sacrifice of the Christ—this, is the business of religion, the business of the Church as it builds in this world his "Kingdom of Love." "Pray ye, therefore, the Lord of the harvest" at this Easter-tide.

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AN EASTER SUNRISE SERVICE

"Upper Room" Candle-Light Communion Service

If your church has never yet observed the Thursday night "Upper Room" candle-light communion service, why not plan to observe it this year. Ask your entire church membership to fast Thursday night, if they will, and to come that evening in the spirit of meditation, fasting, and prayer. Remember Jesus said to his disciples in the long ago, "Can ye not watch with me, one hour? Watch and pray, that ye enter not into temptation."

See that your church auditorium is beautifully decorated in green and white for this service. If possible, have the entire front of the auditorium a bower of green foliage on a white background, with here and there just a few white flowers, preferably Easter lilies. Remove everything from the platform except the necessary number of chairs for those who are to officiate at the Lord's Supper, and place the communion table spread in advance on the platform so that it will have the most conspicuous place. Use no light in the auditorium in connection with this "upper room" service except tall white candles. Perhaps you can secure from some florist shop the tall seven-fold candle-stick holders often used for weddings. If so, place one on either side of the platform and have them lighted before the communicants begin to arrive.

The choir, the minister, and the officers who are to officiate at the communion table should be robed, preferably in white, although black may be used if preferred. Have the choir, the minister, the elders, and the deacons enter in processional as the organ voluntary begins. The beauty and solemnity of the service will be heightened if the processional is led by from twelve to sixteen teen-age

girls dressed in long, white Grecian robes. Each should carry a tall, white, lighted candle. They should march in single file keeping a distance of six or eight feet apart and pass slowly around the outer rim of the auditorium making a complete circle from one side of the platform to the opposite side. This will provide the soft candle-light needed over the auditorium for the communion service. Following these girls should come the robed choir, and following the choir the ministers, the elders, and the deacons. Those who are not to assist in the communion service should occupy the front seat of the auditorium which should be reserved for them.

Arrange a service of familiar hymns, significant with relation to the Lord's Supper, with suitable Scripture and prayers interspersed. If possible, have the entire service with full instructions mimeographed or printed and handed to individuals as they enter the outer vestibule. Let the ushers in the vestibule suggest quietly to each communicant entering the auditorium that they observe the "quest of silence" as they take their seats, each one bowing in silent meditation and prayer.

Make no announcements whatsoever, and plan for no sermon or talk other than the few words which the minister or elder may say in connection with the breaking of bread. Print or type on the order of service full instructions in regard to "how" to partake of the emblems, and that people are to leave the auditorium in silence. You may want to arrange to have the deacons give the signal to each row as to when they are to rise and pass quietly out. In that case, the choir, followed by the minister and elders and the girls bearing aloft the lighted candles should be the last to leave the auditorium, leaving in the order named above. The organist should play softly during the entire exit of all communicants.

Plan this year to make the "upper room" candle-light communion service a significant feature in your Easter week activities.

The Church's Day of Prayer

Friday should be made significant as a day of prayer in all Protestant as well as Catholic churches. Plan to have your church open to the public all that day, with someone at the organ, playing softly the great meditative hymns of the church. At perhaps eleven or twelve in the morning and three or four in the afternoon you may wish to have a brief group prayer service; but the invitation to all "come in, rest and pray" should make it possible for every follower of Christ in your community of any and every faith to find God through meditation and prayer that day. Only thus can His followers today prepare adequately to make Easter, 1931, of unusual significance.

An Easter Sunrise Service

Many churches may wish to plan for a Sunrise Easter service of prayer in the church or cooperatively, the Protestant churches of a community uniting in a hillside, mountain-side or lakeside service. One of the most beautiful Easter sunrise services with which I have come to be familiar through more than sixteen years of field service throughout the United States and Canada is the Moravian sunrise service at Winston-Salem, North Carolina. Annually delegations of Moravians from all over the adjoining states, each led by its own stringed orchestra or band, make their pilgrimage to Winston-Salem during Passion Week in preparation for this beautiful Easter sunrise service. Early on Easter morning they come by groups or congregations and take their places, at various designated locations on the green park just in front of the Moravian church, during the playing of the familiar strains of great Christian hymns. Then as the first rays of the sun light the eastern sky, a cornetist on the steps of the Cathedral starts to play, "Crown Him with Many Crowns" and instantly over the entire park ten thousand voices join with orchestras and bands in one mighty anthem of praise.

When the strains of that great Easter hymn have died away the pastor of the Winston-Salem Moravian church, a man nearly eighty years of age, lifts his hand and every head is bowed in prayer. This is followed by the telling of the Gospel story of the Resurrection and this in turn by an anthem sung by the Moravian choir, "Awake, Awake, Ten Thousand Hearts and Voices." A brief message in regard to the significance of Easter in our lives, another prayer, one or two great Easter hymns,—and then the benediction closes one of the most beautiful, the most significant Easter sunrise services that has come within my observation.

Following the benediction, the people go in processional to their cemetery and there decorate the graves of their dead, greet each other, and wish to each and everyone a new appreciation of the meaning and the joy of the resurrected life. Hot coffee and doughnuts are served during this feast of love and fellowship, while here and there throughout the City of the Dead, bands and orchestras are playing softly the great Christian hymns of the church.

Ought not all the followers of Christ to rejoice with exceeding great joy each returning Easter Day, and sing aloud to all the world, "He is risen! He is risen! He is risen from the dead!" "And because *He* lives, we too, we too, shall live."

Materials for Easter

Easter Services

The International Council has a limited number of copies of the Journal for April, 1930. This contains "An Easter Mystery Play," by Nancy Longenecker. Copies may be secured at 10 cents each, cash with order.

The following reprints are also available:

"From Darkness to Dawn," An Easter Play, by Dorothy Clarke Wilson. Reprint from the February, 1929, *Journal*. Price 10 cents, cash with order.

"Passion Week," A Service of Worship in Music, Scripture, and Pictures, by Nancy Longenecker. Reprint from the March, 1930, *Journal*. Price 10 cents, cash with order.

Order the materials listed above from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

Youth at Worship and in Prayer

All the Christian youth agencies of North America have united in a concerted emphasis on worship and prayer. Many activities such as joint prayer services, articles on worship and prayer, special services and sermons on this theme, worship programs, etc., will be carried out.

Of chief importance among these is the use of a special booklet, *Thy Kingdom Come*, prepared by Harry Thomas Stock. It can be made available for young people for use each day during Easter Week. Price:

Order from your denominational board, state council, or the International Council of Religious Education.

Less than 10, each.....5 cents
10 or more, up to 100.....4 cents
100 or more.....3 cents

Using Current Literature in Youth Programs

By Harry Thomas Stock*

RELIGIOUS education has been urged to apply itself to the "unfinished tasks of Christianity." This requires that the curriculum shall become "fluid and contemporary," that we shall deal with life-problems when they are urgent and not after decisions have been made, that we shall face such social misfortunes as unemployment energetically and helpfully and not merely study it historically after the period of depression is over. This may, of course, be done through the use of regularly prepared lesson courses, provided these outlines and materials are used as so much resource in helping us to discover and face the particular situations which are our present duty. But so many of us study the lessons—or at least discuss them—and like the priest, "pass by on the other side."

It is commonly agreed that it is better to begin with a local situation: the perplexity of a group of girls who do not want to lower their moral ideals but who say that they will not be "dated" by the best boys in the high school unless they engage in certain practices which are contrary to these ideals; the unsportsmanlike conduct of an athletic team or of the rooters when playing a strong rival; the opportunities which come with the completion of a new house of worship. Printed materials or a local happening may be the point of departure; in any completed process of education both will usually be involved.

This has been an emphasis upon making the program *local*. To be sure, it may have its wider outreaches—the world-wide missionary obligation of a particular local church, for example. But it is not enough to have a curriculum which deals with local interests, or which confines itself to interests which have already been felt by the group. There is a whole wide world of needs which must be included in the purview of the leader of the church, or the vision and the service of the group remain sadly restricted. By some process of facing current issues, therefore, the young people and adults should demonstrate a practical and intelligent concern for building a social order which is Christian in its motives and in its forms of expression.

Organizing Such a Program

This is being done in several ways.

1. There are leaders of classes who use no quarterlies or textbooks. They make their program from month to month, or from week to week. There is danger of choppiness and superficiality in this. But a wise leader may very well, during a two-month period, help his group to consider such issues as are involved in events like these (which were recent when this article was written): the disturbance at the Cathedral of St. John the Divine, between Bishop Manning and ex-Judge Lindsey, with all of the many ramifications of this complicated problem; the positive findings of the Wickersham Commission, with the individual differences of opinion and the resulting newspaper discussion; the effect of the hoped-for settlement of the Indian problem with the activities of Gandhi since his release from prison. Fundamental philosophical principles and ideals are involved in such social events; real religion may result from such a study.

2. A forum program of a somewhat similar character may be developed, particularly for the evening group. Here, for example, is a young people's organization which finds itself interested in the report of the Detroit Faculty-Student Conference, at which a serious race-relations situation was faced. A discussion of this leads them on to their own local problem, which is a race issue of quite a different sort. Previous to these studies, they had spent some time in a criticism of the movies—the result of articles that had appeared in *The Christian Century*.

3. Many groups conduct their Sunday evening programs on the basis of at least one current events meeting a month. Sometimes, surely, such sessions should lead to further consideration and to a program of related activity and service. A club at Jacksonville, Illinois, reserves the third week as an "information meeting." "Purpose: by study to know the truth concerning life. Features: these programs will make free use of drama, pageantry, book reviews, readings from outstanding books and magazines."

4. "Interest groups" are quite common among churches located near college campuses. The "book review club" is featured at some places. At East Lansing, Michigan, various professors entertain, once in six weeks or so, those students who have signed up in advance. Usually a current book or magazine article is the basis of the evening's program. Frequently, it is possible to organize such an "interest group" for a six week or three or five month program, although it would be impossible to carry it through the entire church year.

Resource Materials

It is a mistake to rely too completely upon that small segment of literature called or thought of as "Sunday school courses" or "religious education materials." These regular publications must not be ignored, but neither must the vast amount of current literature which expresses both the spirit and the needs of the present age. It is highly important that the teacher or leader shall keep himself informed upon current events, shall develop habits of appreciating good literature, shall cultivate the imagination whereby what he reads becomes grist for his mill, and shall gradually improve the technique whereby this literature may become a means of character-formation. The following suggestions may prove helpful to leaders who are interested in making the curriculum of religious education contemporary.

1. Make good use of the public library. Most libraries display each month a list of ten outstanding magazine articles. Usually one of these articles contains something of real value for growing life. There may be individual assignments, or committee tasks, which will issue in reports on some of these current publications.

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2. Read three types of magazines. The first group consists of those which report, briefly, events shortly after they happen. (*Time, Literary Digest, Outlook, Nation, New Republic, New Freeman,* the denominational magazine, *Christian Century.*) The second group includes those which report and evaluate contemporary events a month or two after their occurrence. *(Current History, Review of Reviews, World Tomorrow, Christian Herald, McCall's, Living Age, World's Work.)* In the third group are the so-called "quality magazines" together with some of the better "popular magazines." *(Atlantic, Harper's, Forum, Ladies' Home Journal, American.)* It is important to read articles giving different points of view, otherwise a biased and untrue conception will be formed.

3. The newspapers are full of materials which may be the "springboard" for discussion and thought, and sometimes of service. For example, the following thought-provoking items have appeared in the newspapers of one city during the last few days: comments on modern morals and ideals by a girl who was chosen the "typical modern girl" in a western state university; certain disclosures reported by a "clinic for coeds" at Syracuse University; the annual report on the number of deaths caused by automobile accidents during the year; the story of the release of Gandhi; many discussions of elements in the unemployment problem.

4. There are matters of particular interest to the religious world. A summary of the main religious developments within a month, the reading of an editorial as the basis for discussion, the presentation of the gist of some outstanding article—these are matters which will not only whet an interest in religious journals on the part of the growing generation; they will also help the young people to gain an inkling of the serious issues which face the Christian world. In three current religious magazines are found discussions of the following: a better basis of understanding among Jews, Catholics, and Protestants; how "liquor control" works in Canada; the case of Mooney and Billings; the "changing Near East."

5. There are several book clubs which make monthly recommendations, many of which may well be forgotten. Now and then, one of these best sellers merits consideration. Is there any reason why a truly good novel should not be reviewed, why portions of it should not be read, and why the moral factors involved should not become the basis for discussion?

6. Not all of the good books are recent best sellers. Some of them are old, some are recent but not well known. If the librarian or the teacher of literature has a keen sense of moral values his recommendations may be followed. A worth-while series of discussions, around a fireplace or in an informal circle in a church room or a home, may follow the reading of portions of certain books together. The following are illustrative: *Larry,* parts of the diary and of letters from a college student (Association Press); *Other People's Daughters,* Wembridge, stories of mistakes or tragedies in the lives of girls (Houghton Mifflin); *Microbe Hunters,* de Kruif, accounts of great scientists who worked with religious zeal that the world might be safe from disease (Harcourt-Brace); such interpretations of the younger generation as Coe's *What Ails Our Youth?* (Scribner's), Abbott's *The Boy Today* (Revell), Stearns's *The Challenge of Youth* (W. A. Wilde).

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The Workers' Conference

A plan for using the March Journal *as a basis for the program of the Workers' Conference*

FOLLOWING the emphasis of the *Journal* from month to month, these conference suggestions propose that the whole staff consider the work in the various age groups. February was given to the children's division. April will stress adult work. In March we concentrate on work among young people. Too many church school workers become so absorbed in their own classes or departments that they lose perspective. They forget that their own work is but a part of the whole. They fail to make many valuable contributions or suggestions for the welfare of the larger cause.

Children's workers ought to delight in this opportunity to face with their colleagues the developments of a more adequate program for young people. For it is into this program that their own pupils will be advancing almost before they know it. Adult workers likewise should welcome this examination of the program out of which their students will come. Most of all young people's leaders should rejoice in thus sharing their plans and problems with all their colleagues. For the whole staff to make this survey of young people's work will be a unifying and fruitful experience.

The program may be given largely to the consideration of one or two of the questions suggested, or it may be evenly distributed in emphasis on them. Assignments should be made well in advance and copies of the *Journal* supplied those leading in the discussion so that they can read the articles suggested as helpful.

1. For the devotional part of the meeting the message by Dr. Palmer, "He Knew What Was in Man," may be read, or it may be used as the basis for a meditation. If preferred, the article by Rolland W. Schloerb may be used similarly. A most effective feature would be to show the cover picture on the *Journal* and with this on display before the group, read "The Eyes of Youth," page seven. This may be followed by prayer or the editorial, "What Have We to Offer Youth?"

2. How may our church enable its young people to discover and use richer opportunities for experience in Christian living?

a. What larger Christian movements among youth may provide enriching contacts and materials for our young people?

Hayward, "Christian Youth of North America"
Barnes, "Forward with Youth"
Hopkins, "Rio de Janeiro, 1932"
"The Pathway to Adventure"

b. What are the possibilities of a more adequate recreational provision?

Heaton, "The Recreational Life of Youth"

c. How may the worship life of youth be enriched?

Maus, "Making Easter Significant"
Suggestions for Building Worship Programs in the Departments of the Young People's Division

d. What may current literature contribute to the religious life of youth?

Stock, "Using Current Literature in Youth Programs"

e. How may youth be given a vital and interesting part in the preaching service of the church? (Ask the

(Continued on page 20)

Improving the Local Youth Program

By Roy A. Burkhart

IF YOUTH is not led into the promised land of rich and vibrant life, it is not because there is a lack of organizations in the land dedicated to such a purpose. Without and within the church, these boards, associations, councils, and conferences are busy declaring their purpose, offering their suggestions, and pointing out the better way of life to that group of the human family for whom the future is untried and unfulfilled.

But one may well ask to what extent all these efforts actually reach young people in the world in which they live, in the church, home, school, and community. The mere acts of holding conferences, planning worship services, providing recreational experiences, and declaring the high virtues of life is no guarantee that youth is developing its own creative powers. We have been doing many things for young people, but how many things have we gotten them to do? We have oriented them into our civilization, but have we helped them lay the foundation for a better and more Christian civilization? Will the great immoral, social forces of our day still be a power in the next generation?

Of course, there have been some good results from our work. We have had some objectives and our lesson courses have been good, we thought, but who among us is satisfied with things as they are? We have gone along, doing about the same things in the same way, using such textbooks as we were offered, getting the willing rather than the fitted to teach, more eager about numbers than efficiency. Indeed, we may well ask ourselves, how can we improve the youth program in the local church?

Defining the Task

This article deals with this subject from the standpoint of the supervisors of young people's work in the local church, as directors of religious education and departmental superintendents. What is the task for them?

First, the supervisor of young people's work in the local church will seek to make the youth program in the local church ever increasingly meaningful from a religious standpoint. The chances are that much that is now being done in the local church has no significance for religion. Because the Bible is used and the name of God is spoken; or because there is a good recreational program in the church, does not guarantee that the young people are having religious experiences. One of the fundamental purposes of every teacher should be to help young people see the religious meaning of everyday experiences.

Second, the supervisor of a program should seek to help teachers go forward with their young people on a common quest. A casual observer can readily testify to the need of this. The hardest lessons an adult leader of youth has to learn are: how to secure the creative contribution of young people; how to guide them in building a program on the basis of their needs and interests; how to make group experience the product of youth itself; and how to make a wise choice of courses and other materials. From the standpoint of method, here is one of the key tasks of a supervisor. There needs also to be emphasis given to the laws of learning, the best methods of teaching, the ways of testing the religious values of an educational process, and so on.

Local groups are often handicapped because no one has worked out a division of responsibility. A department in the young people's division can only succeed on the basis of shared activity. What could be more worth while in a teachers' meeting conducted by a director or departmental superintendent than to help teachers face the ways to divide responsibility so that the efforts of all may be utilized to the highest degree!

Third, a supervisor should seek to create a desire on the part of teachers and leaders within the youth group itself, for continued improvement. How easy it is to get into a certain way of doing things, even after we have lost all signs of creativity! Most local church leaders of young people give their services free; many other things occupy their time and thought through the week so that they can not give sufficient time to reading and study, with the result that their task can easily become commonplace and routine. The supervisor must move on ahead, pushing back gradually but continuously the horizon of teachers as well as young people.

Fourth, the supervisor must be constantly at the task of building a leadership personnel that is equipped in teaching and leadership skill, and in spiritual insight and devotion. The ultimate success of any program depends, in a large measure, upon the success of this phase of the program of supervision. The supervisor must ever be on the alert to develop the potentialities of individual young people for service in the group.

Fifth, the task of supervision in a local church youth group involves a number of carefully followed procedures. These procedures are actually used by many departmental superintendents who are not trained professionally, but who in practical experience and study have developed skill to be of real help to teachers and youthful leaders. Some of these procedures are: class visitation and records of observation; observation of worship and recreational programs and records of important points; personal conferences with teachers and other leaders; group conferences with teachers and leaders from the youth group itself, and so on.

Supervising the Local Program

The only way progress can be achieved in any field of endeavor is for some one to observe closely what is being done, analyze the situation objectively, and then devise ways of doing things that will improve the present procedure. Every modern business follows this plan. Why should not the leaders in a church constantly be on the alert to discover ways by which the ministry of the church can be made more dynamic and purposeful for Christian living?

Class Visitation. In the first place, the departmental superintendent should make a practice of visiting regularly in the different class groups. Occasionally, he should take a verbatim report of all that goes on in the class. This will help him to see the strong and weak points in the les-

son procedure; the extent to which the lesson realized the objectives for which it was planned; the technique of the teacher; the response of the pupils; and the religious value of the whole experience. The following verbatim report of the procedure of a senior boys' class was taken down by the superintendent of the department. During the week following the Sunday session of this class, the superintendent had a very valuable personal conference with the teacher. Here is the report as it was taken down in the notebook of the superintendent:

Class President: "Before we have our worship service, let us have our Scribe read the minutes of our last meeting. Our discussion on 'How to Get the Power to Live Right' has been real to all of us. We want today's lesson to really count."

George: "The following are some of our conclusions reached last Sunday:

"1. That we know how to do right but we lack strength to live up to the best we know.
"2. The following are some of the things we find difficult:
"a. Keeping our thoughts pure.
"b. Taking disappointment manly.
"c. Overcoming bad habits such as masturbation, rapid eating, and lying.
"d. Being decent when with a girl.
"e. Doing what is right even against the 'gaff' of the crowd.
"f. To keep from being discouraged.
"3. That we should talk to Mr. Herberts about our problems if we hate to bring them up here."

Class President: "I'm sure all of us have done some real thinking this week and now before we have our decision 'Griff' is going to lead us in worship."

("Griff" led a service of worship that was obviously effective. His voice, manner, and material were highly contributive to a worship experience.)

Class President: "Mr. Herberts will take over the class."

Mr. Herberts: "I'm sure this worship service has helped us this morning to think more clearly and to be more eager to carry forward our lesson investigation."

"Do any of you have any questions on the secretary's report?"

(Some additional problems were added by some of the boys, namely, "How get power to like the unlikable person?" "How get power to get along with my Dad?")

Mr. Herberts: "What shall we do from here? Shall we take up these problems one by one, or shall we try to set up some general principles that would cover all of their problems?"

"Pick": "I think we should take one at a time and answer it or we will not get anywhere."

George: "I think so, too. Each problem is different."

Class President: "No, fellows haven't we discussed a lot of these questions before? Can't we find an answer to the question, 'How get the power to do what is right' so that it will cover all problems? I think we can."

"Pick": "Well, we could say that God helps us but what good's that?"

"Griff": "A lot of good, if we say how he helps us."

"Pick": "But he may help each person in a different way."

"Walt": "Doesn't he treat us all alike—he helps those who help themselves."

Mr. Herberts: "Fellows, do we need to spend more time on this? Why not try to get some general answers on how to get the power to do what is right and then apply those answers in each case?"

"Griff": "I move that we do that."

Class President: "All in favor, say I."

Mr. Herberts: "What are some answers you would give to the question? Let's put down all our answers and then classify them and give our reasons."

"1. Get power from God.
"2. Get the truth about the power, always seek truth attitude.
"3. Prayer and worship gives us power.
"4. Ideals.
"5. Purpose in life.
"6. Friends.
"7. The Bible.
"8. Music and good books.
"9. Private meditation.
"10. Your parents.
"11. Your girl friend (Some snickers).

Sam: "Really, fellows, I know cases where a fellow's girl straightened him up."

"Griff": "I move that our president appoint a committee to meet with Mr. Herberts to put these into form for our discussion next Sunday." (Motion carried.)

Mr. Herberts: (Here the teacher summed up the discussion and illustrated what he could do next Sunday.) "Let's take the suggestion about getting the truth about a problem. Now all of us know that we cannot get the power to be good football players until we have the truth about football. One cannot be a good student unless he knows how to study and how to budget his time. I think all of us will agree that this is one way to get power. Let's give some real thought to this matter so that each of us can bring something real to class next Sunday."

Class President: "I'll appoint 'Griff,' 'Pick,' and 'Peewee' to meet with Mr. Herberts. When, Mr. Herberts?"

Mr. Herberts: "Tuesday at seven, here."

Class President: "Glad for your fine spirit. Keep our hike with Mrs. Fosbrink's class in mind for October 30. Let's ask Mr. Herberts to close our meeting."

The reader may think that the average superintendent of a department in an average church could not do this in a class without hurting the feelings of the teacher. Experience shows that the opposite is true. A departmental superintendent, of course, must use good common sense; he must not criticize and he must really be a helper.

This superintendent commented on the strong points in the lesson and then asked the following question: "Why did you and the president not 'fall in line' with what the class wanted to do with respect to the solution of problems? You will remember they wanted to solve one problem at a time, while you and the president seemed to agree that it would be better to find some general principles governing all problems." The reader will see how fully this led into the total procedure of the class. Other questions were asked, then these: "Just where in the lesson did the boys and you reach a religious interpretation?" "Just what part did God have in the consideration?" All through the discussion this departmental superintendent had the total picture of the class there in a notebook and could thus readily help the teacher recall the experience.

During such a class visitation the supervisor should look for leading-on opportunities in a lesson, so as to guide the teacher and class in a wise selection of materials which will be closely adapted to the needs of the group. A departmental superintendent should keep records of all interviews with the teacher so that each conference will proceed upon the experience of those that have gone before.

Workers' Conference. A second type of supervisory function a departmental superintendent may utilize is through the workers' conference. A report like the one given above can be used in a meeting of teachers with great profit. It is entirely possible to get a group of teachers in a department to the place where they will readily put a report of one of their class sessions before the whole group for helpful criticisms.

From the records of the superintendent's visitation in classes, it will be able to guide the group in discussing those problems that teachers face in carrying out an effective educational experience. Such questions as these may well be considered:

1. What is the best way to proceed with a group in discovering the needs of individual members?
2. How can we get a high degree of pupil participation?
3. How can we test the religious value of a group experience—when does an experience reach a religious level?
4. What type of recreation should the church provide?
5. How can we get young people to experience the joys and blessings of worship?
6. How can we help young people experience in their everyday lives the person and message of Jesus?
7. How can we integrate the experiences of our church school program with the experiences young people are having in the home, in the church, and in business?
8. What are the best methods of teaching, and when should each be used and how?
9. What is involved in conditioning behavior; through what steps does the pupil go in the learning process?

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Mud Roads

By HARRY C. MUNRO

WHAT a test of church loyalty these winter months used to be in the rural and small town sections. Fifteen years ago I was serving as student pastor in a good country church in northern Ohio. Among the vivid memories are the streaks of mud, called roads, which transected the countryside, connecting homes and church. A good farm team hitched to the buggy was the only useful means of transportation through the hub-deep ruts and slough holes this time of year. The automobile driver who attempted to essay those roads was in a sorry plight. It was not unusual to see a car stranded in the mud, helplessly waiting for a farm team to tow it back to terra firma.

Among the most impressive testimonies to virile religion in the whole neighborhood, was the sight, every Sunday morning in the year, of families driving several miles to church, regardless of weather, and over sometimes almost impassable roads. Two or three such families were a tower of strength to a young minister.

In that five-mile-square township at the center of which stood the church, there were nine small, inefficient, one room public schools. There was no high school available unless the student left home and went to town to "board out." We were creating sentiment for a centralized school, but childless tax payers were resisting on the ostensible grounds that road conditions made it impossible to collect all the children of the township during a part of the year.

Our church was an old meeting house with an extra room back of the pulpit. We were in process of adding a room at one side. Our church school was a rather poor affair, measured by *Standard B*, yet it compared fairly well with the nine "deestrict schools." We were fairly well set up educationally for the mud-road dispensation.

Twelve years later I returned to the old parish. On the brow of a hill near the church stood a magnificent brick school building housing a grammar and high school providing modern facilities for the entire township. The old district schools were gone. Gone also were mud roads. Practically every home in the township was reached, either by fine, broad, concrete pavements or all-year hard surface roads. The "horse and buggy" journey to church which had required over an hour of uncomfortable effort behind steaming horses, could now be made in the family car, any day in the year, in five to ten minutes of luxurious comfort.

The automobile had performed this miracle. Automobile drivers demanded good roads. Revenue from licenses and gasoline tax furnished much of the funds for building them. The system of roads undermined the argument against a centralized school. Rapid transportation facilities increased farm efficiency and revolutionized rural life. The city was now as near as the next door neighbor had formerly been. In a decade a new order had been ushered in.

All but the church. I found the church and Sunday school very much as I had left it. Electric lights had replaced the old gas lamps. The "horse sheds" and hitching racks had given way to parking space. The enlarged building was in good repair and in use. But some of the leaders were wishing for the good old days when the Sunday school attendance had actually been larger and the general morale as they thought better. No improvements were apparent in that Sunday school. Trained leadership was unknown. The newer types of lesson materials were thought to be too difficult and impractical. *Standard B* had never been heard of. The modern program of religious education under professional leadership was so far removed from the actual situation in my little old country church that its only possible effect on the leaders there was one of bafflement and discouragement.

Yet that little old Sunday school is no more adequate to the present-day religious educational needs of that community than is the old horse and buggy to its transportation needs. Here is a "mud-road, horse-and-buggy, deestrict-school" Sunday school persisting in an automobile, concrete-pavement, centralized-graded-school era, and wondering what is wrong.

In the denominational boards, the International Council, and the field organizations responsible for religious educational supervision, a modern program of church school curriculum, educational method, leadership training, and standards has been created. In its efficiency and fruitfulness this compares with the program of that old Sunday school as the automobile does with the horse and buggy. Only by putting this modern program fully at work in that church, can it be brought abreast of its day.

But suppose next Sunday that new program and set-up were suddenly to replace the existing one in that Sunday school! Nothing but havoc would result. The leaders would throw up their hands in helpless confusion and dismay. The new program would remind one for all the world of the shiny but besplattered automobile of the mud road days, wallowed to the fenders in mire, waiting for the old reliable farm team to come and tow it back home. The conclusion seems to be that the new program is all very well in its place on the city pavement with a skilled driver at the wheel, but only the good old fashioned Sunday school can

Photo, Underwood and Underwood

STRANDED!

serve the needs of the country church with its farm-hand leadership.

Yet the people of this country church do have radios which bring the world's choicest music, its daily news, its worldly wisdom constantly to their living rooms. They do ride in automobiles. They do have graded and well supervised public schools. The progressive leadership which has brought paved roads, centralized schools, and scientific methods of agriculture into that community, is for the most part in that very church. How long can a non-progressive church program interest and meet the needs of such people? Why is the new program such a misfit in the little country church?

Chiefly for the reason that the automobile was such a misfit on the winter roads of the old parish. The trackage of the modern program to this little church is still a mud road. We have developed no system of field administration which brings the new program effectively to the small church. It gets mired on the way. Out there on the mud roads of our present field program sit our shiny new curriculum, our six-cylinder leadership training program, and our high-powered standards, mired to the hubs. Along comes the old fashioned Sunday school, making its way around them, perhaps trying to pull them out, but certain that they don't belong there, and equally certain that it is quite adequate for the situation.

The new program started off gaily from headquarters, demonstrated satisfactorily in the well-paved city, and then made for the open spaces. Because a denominational field worker or a state council staff member never arrived with it in person, or was unable to operate it successfully in the brief demonstration, or entrusted it to untrained county or local workers, or tried to send it through the mail, it was mired enroute. Nobody's fault. We just have not laid the pavement within reach of these local churches. The gap which exists today between the professional religious educators with the excellent program which they have developed, and the situation in most local churches with their voluntary leadership, constitutes the most conspicuous failure of the movement to realize its potentialities.

This was perhaps the dominant conviction of the Toronto Convention and was embodied in the first of the four annual emphases projected by the Convention—"Strengthen the Field Forces." It is the determination of the International Council staff and of the denominational and state forces whom they represent and serve, that we shall mend this gap.

The systems of paved highways which have replaced mud roads would never have come if the automobile had not come first. It created a demand for them. It created much of the funds with which to build them. It made possible a return on the enormous investment. It rendered the horse and buggy not only inadequate and obsolete, but a nuisance in the way of speeding traffic.

Religious educators have been absorbed in program creation. Research, experimentation, testing have been necessary. It has been no mistake to develop a sound and adequate program for the new day first. Further perfection will still be needed, but we have a 1931 model of which we need not be ashamed. Now to get it into operation.

The road building stage has been reached in religious education. The modern program is here. When local church leaders see it operate elsewhere than in a mud rut they will demand it. That demand will call for a program of field promotion and supervision which will bring modern church school methods into effective operation in every local church. It cannot be done by mail. It cannot be done by absent treatment of any kind. Only by a skilled and intelligent field force adequate to reach every church, can it be done. When people see the values in the program and have confidence in the efficiency of its field administration, they will pay for it. The new program and the new trackage will develop together. They will support each other. There is no complaint about automobile licenses and gasoline tax when it is made evident that these funds, supplemented by federal grants, come directly back in pavement.

Most significant developments are under way in carrying out the emphasis on "Strengthening the Field Forces." It is an enormous undertaking and goes deeply into the very roots of denominational and interdenominational policies. Superficial approaches or surface movements will not suffice. A later article will bring the evidence that the task is being undertaken in a thorough-going way. Mud road field supervision must go.

It is Being Done

A LETTER from the assistant pastor of a church in Ohio contains the following significant statements showing what may happen when the pastor takes seriously the educational work of his church:

"We are trying to carry out the technique and program of modern religious education as best we can. Our senior minister is taking his doctorate in religious education, and we have been following his lead. One of the things we are doing this winter is to hold conferences about twice a month for our officers and workers with the purpose of better acquainting them with the aim and method of modern religious education. Our pastor takes the major part of the discussion. Thus far these conferences have been quite successful, and have been attended by a large number of teachers and officers."

The Workers' Conference

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pastor to make this report and propose definite suggestions. Be sure he reads the article cited.)

Lyons, "Youth and Pastor in Cooperative Sermonizing"

3. How may we discover and use more effective methods in the youth program in our church?

a. What possibilities are there for improvement through helpful counsel and suggestion?

Burkhart, "Improving the Local Youth Program"

b. What methods of work with youth are we using inadequately or neglecting?

Heaton, "The Recreational Life of Youth"
Maus, "Making Easter Significant"
Stock, "Using Current Literature in Youth Programs"
Lyons, "Youth and Pastor in Cooperative Sermonizing"
Wilson, "Pilgrims of the Way" (dramatization)
Editorial, "Youth and Sex Education"

4. How may we make the most of Easter?

Maus, "Making Easter Significant"
Wilson, "Pilgrims of the Way" (An Easter Play)
Coggan, "A Junior Choir Easter Service"
Suggestions for Building Worship Programs

A Junior Choir Easter Service

By Blanche Braun Coggan*

SIXTY boys and girls had been attending junior church regularly and had learned to sing well, together and in parts, various songs related to the life of Jesus. An Easter program was arranged as appearing herewith and a formal presentation was announced as a vesper service on Easter Sunday. Robes were purchased by the children and made by the church women. Two weeks preceding Easter the choir was invited to present the program as a part of the closing session of the County Sunday School Convention being held forty miles distant.

Order of Service

Processional—"Praise Him! Praise Him!"

I.
The Creation

The Word — *Choir*
Genesis 1: 1, 2, 7 — "This Is My Father's World"

II.
Birth of Our Saviour

The Word — *Beginners with Choir*
Isaiah 9: 6 — "Away in a Manger"
"For God So Loved the World"

III.
Jesus with the Children

The Word — *Primary Children*
Matthew 18: 1 to 3 — "I Think When I Read That Sweet Story"

IV.
The Triumphal Entry

The Word — *Choir*
Mark 11: 1, 2, 7, 8, 9 — "Lift Up Your Heads, O Ye Gates"

V.
Christ's Agony and Death

The Word — *Choir*
Mark 14: 32 — "There is a Green Hill Far Away"
Luke 22: 41 to 45

VI.
The Living Lord

The Word — *Solo and Choir*
Luke 24: 1 to 6 — "Christ the Lord Is Risen Today"

VII.
The Great Commission

The Word — *Choir*
Matthew 28: 18 to 20 — "Fling Out the Banner"
Choir
"Hallelujah Chorus"

Benediction

In its final use at the People's Church, East Lansing, Michigan, the choir loft was well banked with ferns and Easter lilies. In the foreground were four large white candles which were lighted throughout the service. Suspended over the right of the choir was an unlighted star and in the left corner at the rear of the choir was a cross covered with black and containing within the framework a lighting system for use as needed.

The audience was expectant and reverent. At the appointed time the processional "Praise Him, Praise Him" was begun and the children moved from the rear of the church, through the aisles, to the choir loft, followed by the Reader or Prophet who was gowned in a flowing black robe to symbolize a Prophet of old. The children remained standing and silent while the Reader read from a large scroll Genesis 1: 1, 2, 7. The choir answered with "This Is My Father's World." The children were then

Publishers Photo Service

seated, while the Reader stood at one side of the pulpit and read at intervals as indicated on the program.

The Prophecy of the coming Messiah, Isaiah. 9: 6 was followed with the voices of eight of the smallest children who rose and sang, beneath the lighted star and in a warm red glow from a spot light, "Away in a Manger, No Crib for His Bed." The remainder of the choir, still seated, responded with "For God So Loved the World." The program then proceeded as printed.

In Part V, "Christ's Agony and Death," the room was darkened and only the candles and the lighted cross were visible. The children sang softly "There Is a Green Hill Far Away."

In Part VI the solo was taken by one of the older girls. She stood in front of the place where the black cross had been seen in the previous number. A spotlight shone upon her and in her hand was a wand tipped with a lighted star. Her voice sang out clearly "Christ the Lord is Risen Today" and the choir responded with, "Alleluiah, Alleluiah." This was the climax of the program and the choir responses came like the voice of a multitude far in the distance singing praises to Him who had risen.

A moment of prayerful silence followed. The Reader repeated the Great Commission, the Christian flag was unfurled, and the choir rose to sing in a crusade spirit "Fling Out the Banner, Let it Float." They moved immediately into the Hallelujah Chorus by Handel. This chorus had been adapted by the director for use with children. The audience rose and the song mounted in its emphasis of praise. Then the pastor pronounced the benediction.

(Continued on page 37)

* East Lansing, Michigan.

A Negro Vacation Church School

By Mrs. J. L. Carter*

THE idea of having a vacation church school for Negro children in our town came from the realization that the Negro children were certainly in need of such a school. The idea captured the imaginations of a few of our workers to such an extent that we began to plan and think of some definite aims and desired outcomes of such a venture.

We were fortunate in finding the social service chairman of the local woman's missionary society interested in finding a definite way of cooperating with the Negroes in our community. She is a business woman, and comes in daily contact with many of them. They all like and trust her. She arranged several meetings with the Negro mothers in which they were told of our desire to work with them in helping their children. We told them we found a vacation school helpful for our own children and we knew it would prove so for theirs.

Our pastor, too, was most interested in the project and supported us in the move. He helped arrange meetings, conferred with the pastor of the Negro church, and with him carried out a survey of the Negro community.

The ladies of the missionary society were an inspiration to us, in the interest they displayed and in their willingness to help. Our conference elementary superintendent, Miss Doris Alford, was of great help to us in planning several possible curriculum units. She made a trip to our town and aided us in a discussion of the possibilities of all that could be done in a school of this character.

Workers were selected, both white and black, and a date set. The social service chairman of the woman's missionary society had interested the business houses in the town to the extent that they gave her much of the needed materials for the school. The members of the missionary society also furnished many things for the school. The junior department of the Sunday school had aided us by furnishing some supplies. All of this encouraged the workers and made possible a work that otherwise would have been difficult because of lack of necessary finance. The day for the school came. The superintendents of the primary, junior, and senior-young people's departments, the latter being the social service chairman mentioned above, went to the Negro church at the appointed hour. These three were the white workers to furnish leadership.

The children were there, eighty-four of them—many more than we had expected. There were many mothers and other adults present also. Our feelings of apprehension vanished immediately.

Courtesy, *The Crisis*

We discovered we would have to make combinations that we had not expected. The children were divided into two groups. The younger children used the church and the older boys and girls held their meetings under the large trees near the church.

The children came ready for work. They were there with their pencils, tablets, scissors, and so forth, ready for whatever was to come. No one had forgotten to bring what had been suggested. There they sat; little, quiet, patient figures, eagerly watching every movement that was made. This experience was all so new to them and to us, too. We had not expected the older boys and girls and we did not know what to do. They were distressed that provision had not been made for them. But as the way opened for them to have a part in the work, their faces cleared like a spring day after a shower. Just to see the difference in the expressions on the faces of these children was pay enough for us.

The beginner, primary, and junior groups worked on a health unit. We came to feel that this was perhaps the largest service that could be rendered and hoped that it would create an interest among the adults. Charts and booklets pertaining to health and health habits were made. Scripture was learned associating what we were striving to do with the desires and will of God for us. We had a happy time learning songs of a different type from those with which they were familiar.

*Union, Mississippi.

(Continued on page 24)

Forward with Youth

By Gordon Barnes*

NINE months have passed since the members of the Christian Youth Council and the Christian Youth Conference of North America left Toronto at the close of that vitally gripping experience there last summer. Christian youth went out from Toronto, eager to enlarge in its own personal life this growing experience, and to help bring into the lives of other young people its vitality and its vision of the Savior.

We pause now, not to look back to the Toronto experience and give ourselves a pat on the back—but to examine critically what has been done since Toronto to extend to the young people of America the opportunity to find for themselves a similar and growing experience, either through those emphases and methods used at Toronto, or through any other life-centered emphases and practical methods which may fit their interests and needs. The experience, and the viewpoint are the essential things, for in them resides the vitality of a growing experience of God.

From the very beginning of the plans for the Toronto meeting it was expected that the emphases used at Toronto, accompanied by the findings forthcoming from the Toronto sessions, would be promoted widely among the youth constituency of the denominations and agencies represented.

This thought was heartily endorsed by the Youth Council at Toronto—it being its specific request that the emphases should be promoted in every effective way possible, including the preparation of young peoples program materials, the circulation of the Toronto findings, the development of the emphases in youth conferences, and the agreement upon special church-wide emphases at certain times of the year.

Briefly, here is what has been done, since that final Sunday afternoon at Toronto, when, thrilled by the impact of a deep life-centered experience, and enlisted in the enterprise of living out a new vision of Christ's way for us, nearly two thousand of us in that parting moment pledged in our hearts that the quest was truly beginning in a deeper and more personal way than ever before.

Sharing With the Young People "Back Home"

As the most effective means immediately afforded us in sharing our Toronto experience, it became our purpose to return to our individual places of influence, and to live out in daily life and contact with other young people the ideals set and the visions experienced there. Thus the quest began.

Of all the means which can be employed in making the Toronto emphases effective in the lives of the youth whom we seek to lead to Christ, and to his way of life, it is safe to say that none will have quite the force and vitality that lies in the personal impact of one Spirit-filled life upon other lives. As the "Commission on Other Youth" stated at the close of its recommendations: "—This whole matter of sharing Jesus with other youth lies at the very heart of the Christian program. Of necessity, this sharing must, in large measure, be a matter of personal sharing with individuals; inspired by personal experience and accomplished by personal activity."

During these intervening nine months the inspired sharing with others in personal contact, by those of the group who went out under the pledge to share, and who have held faithful to their purpose, has not been the least important of the various forces which are spreading the vitality discovered in the Toronto experience.

The Report and Recommendations of the Council

Published without enlarged commentary, the *Report and Recommendations of the Christian Youth Council,* issued in printed form for a wide circulation, has had its important share in the progress made toward distributing the influence of the Toronto emphases.

Carefully safeguarded by advisements as to its proper use, this booklet, embodying the thinking of the Toronto group, is providing a resource, and a basis for thought and discussion among innumerable groups, both of youth, and of adult leaders of youth.

There have been published, too, in the *International Journal,* and in the many youth publications of the country, articles promoting knowledge of the emphases, and provoking thought upon their meaning for Christian young people. Not only these, but there have been also articles and editorials by adult leaders offering comment upon the significance and meaning of the Toronto gathering, and the published findings of the Youth Council.

The Emphases in Youth Conferences

The emphases have been used either wholly, or in part by a great many state and provincial youth conferences, as the basis for their conference program; and in turn have been taken up by district and county conferences and conventions—thus spreading to local groups, and to individual young people in their own local environment.

The officers of the Youth Council, in cooperation with the Department of Young People's Work of the International Council office, have begun the occasional publication of a mimeographed bulletin for the exchange of experiences and inspiration among the members of the Youth Council and Conference. This is being done in order to project the fellowship of Toronto, and to share the still richer fellowship of the quest as experienced in the lives of individual members. The first issue of this bulletin, containing news of the ongoing emphases and glimpses from the lives of Council members has recently been mailed to all the young people who were at Toronto.

The Emphases Before the Youth Curriculum Conference

A feature of major importance which occured recently was the consideration given, by the Youth Curriculum Conference meeting in Columbus, Ohio, to plans for developing the youth program in the various denominations in accordance with the recommendations of the Youth Council. In accordance with the expressed wish of the Youth Council, when at Toronto, its recommendations were

*Washington, D. C., President of the Christian Youth Council.

placed before the representatives of the program making bodies of the many denominations and agencies represented there. A representative of the Christian Youth Council presented to the Committee on the Religious Education of Youth, a report on the Toronto emphases; and the Committee took action for the promotion of a series of important Protestant-wide seasonal emphases, and the production of needed program units in accordance with these recommendations of the Youth Council. The united seasonal emphases agreed upon at that time were: Good Will Sunday, May, 1931; Prohibition, Autumn, 1931; Young People's Week, January, 1932; and Jesus in the Life of Youth, Easter, 1932.

In addition to this united interdenominational promotion of phases, various denominations have begun to use them as the basis for their regular young people's programs. The Congregational Board has done this in an outstanding way. Other denominational boards have begun to release undated program units based on the emphases.

Thus, through many different channels, the problems facing the Christian young people of the United States and Canada, accompanied by the findings of the Youth Council, are being given careful consideration and wide recognition by the youth of North America and by their adult leaders. A quest for progress toward their solution is on foot.

Not only has the quest begun, but it is in progress, and its trails, Christ-trodden, are calling adventurous young people to leave all else and seek for the best—following after, and in companionship with Him who first clearly saw the Kingdom.

It appears that the program for making the emphases effective is quite well under way in its various phases. These methods should be continued, and their effectiveness perfected.

The Future

It is important that all of us who were at Toronto continue zealously to use every opportunity offered in our daily lives to live out our vision in practical life, to share Christ with others through this means, and to help other groups to deal with their problems in a Christian manner. It is equally important that those young people who did not go to Toronto, but who have since had new experiences in problem solving because of what happened at Toronto, should also become active in spreading the vision for which the Youth Council stands.

It is important that the *Report and Recommendations of the Christian Youth Council* should continue to be circulated and used. And *it is important that they should be used correctly*. They are not a new set of religious mandates from an authoritative body. They represent the thinking of *one* group of Christian young people upon subjects widely recognized among youth as vital problems. In this capacity they provide a valuable resource to be referred to by other groups of Christian young people who are doing their own thinking on the same problems.

Articles in youth publications and periodicals, dealing with various phases of the emphases, are also a valuable part of the promotion program.

It is highly important that youth conferences and conventions, and in turn district, and local groups continue to give the emphases preeminence as program material.

The emphases will be greatly enriched, and the thinking of young people on these themes will be crystallized, if all groups taking up any phase of the problems will send in full reports of their findings and recommendations to the International Council of Religious Education, 22nd Floor, 203 North Wabash Avenue, Chicago, Illinois.

It is very desirable that the Toronto emphases continue to be given wide recognition in the curriculum material for the youth of the church; and in connection with the seasonal emphases, that wide publicity be given, in order that their influence and contribution may be as widely felt as possible. Radio broadcasting would be very worthwhile at these times.

The interest of the adult leaders of youth in youth's own problems is worth a good deal to Christian young people—and the desire of the program-making bodies of the denominations to give to their young people materials centered in interests vital to their everyday lives, encourages them to new endeavor in the Christian Quest. Christian youth is really having a part in determining its own program, and through that is discovering a new and very worth-while sort of friendship with adult leaders.

A Negro Vacation Church School

(Continued from page 22)

The leader of the older boys and girls tried to guide this group into an appreciation of their own church and its parsonage. They made various useful and beautiful articles for the parsonage, painted the church bulletin board, and made several posters advertising the church and its services. Here too the Scripture and the songs were used with telling results.

There were no discipline problems. These children were pathetically eager to learn. Childlike simplicity and abounding eagerness characterized the group. It seemed as if it were impossible for any group to try harder than this one did. They did not wish to miss a single word or action. They wanted to learn, they wanted to do everything that was done and have a very definite part in the entire program. Their ignorance was something we had heard about and had accepted, but when we came face to face with it we were appalled. We could not rid ourselves of a feeling of guilt when we faced their limitations. We could not help feeling that the Negro children were not having a fair chance for learning about the abundant life, and that we should make every effort to aid them.

The school aided in building friendly attitudes between these children and their white leaders, between the leaders and the parents of these children and between the children themselves. The hearts of the workers were inspired and burned with renewed zeal and longing to help these needy children.

The influence of the school reached beyond the community to an outlying one. A colored girl, a regular helper in the junior section, was eager to have the juniors in her own country community receive the blessings of a similar enterprise. This effort was made under the guidance of the superintendent of our junior department, who assisted in planning the work, and had daily conferences with the young leader. She also went out to her church and helped her get started. That venture is a different story, but is referred to here to indicate the blessings of a piece of work well done.

Our teaching efforts were centered on bringing the Christ-like ideals of honesty, of clean living, of high thinking, and of abundant living to each little heart. Some of it was a strange language, but how eagerly they responded!

The Pathway to Adventure

A CALL TO YOUTH

ONE of the secrets of the church's continuous and glorious ministry through the ages is that in winter and summer, economic prosperity and adversity, days of persecution and unlimited opportunities, she has always looked with eyes of faith to the future. She has built buildings of worship, great colleges, and trained leadership in order to guarantee her place in the generations to come.

This summer, many churches will be forced to make a sacrifice in order to send their choice young people to answer the call of camp, the out-of-doors, worship, fellowship, and a vision splendid. Such is the clear call of the International Older Boys' and Girls' Camp Conferences, which are entering their eighteenth year of ministry to the young people of the church. More than 10,000 youths have shared in this experience, with 638 completing the four year course. Representing 42 Protestant denominations and state and provincial councils, these camps are one of the most thrilling examples of cooperation that exists within the youth forces of the land.

It is a call to young people 16–21 years of age who are leaders in classes, departments, youth councils; young people who are graduates of denominational, state and provincial camps and conferences; young people who are eager to see life whole and to learn techniques of camp leadership, and who wish to think through the issues involved in building a Christian World.

Leaders of young people may also attend, who wish to study all phases of youth leadership in an ideal setting. Some of these leaders will serve as group counselors. Special instructors will be provided to lead the thinking of these leaders of youth.

It is a call to travel the roads of beauty in God's out-of-doors; to enjoy fellowship with youth and leaders from other states and provinces and denominations; to benefit by a study of leadership, worship, the Bible, world friendship, problems of the church and world, of questions faced by youth of the generation.

The cost, in addition to travel, is: registration fee, $5.00; board and room, $22.50; textbooks, etc., $3.00.

For further information write to The International Council of Religious Education, 203 North Wabash Avenue, Chicago.

Geneva Glen, Colorado
Girls' Camp, July 7—20
Adult School, August 10—22
Boys' Camp, August 25—September 7

Lake Geneva, Wisconsin
Adult School, July 27—August 8
Girls' Camp, August 11—24
Boys' Camp, August 25—September 7

Come, share the road with Me, My own,
Through good and evil weather;
Two better speed than one alone,
So let us go together.—Oxenham

A CALL TO LEADERS

ARE you a pastor, director of religious education, denominational field worker, state, city or county council secretary, or a church school teacher or officer, or in any way related to a program of religious education?

The International Council conducts each summer at Lake Winnipesaukee, New Hampshire, Lake Geneva, Wisconsin, and Geneva Glen, Colorado three schools for leaders in religious education. In addition to these schools, the International Council cooperates in the school at Seabeck, Washington, conducted by the Area Board of the Missionary Education Movement.

In the 1931 International schools, special emphasis will be placed upon work for persons qualified to do an advanced type of work. At Lake Geneva and Lake Winnipesaukee, each advanced student will be privileged to choose some problem to the study of which he wishes to give his time, and will have available not only the resources of the school library, but also the resources of several faculty members for the advanced students. Students will be awarded credit in the Advanced Curriculum appropriate to the fields in which they work.

For students who wish to take standard courses, there will be an interesting variety of possibilities from which to choose.

In the Geneva Glen School there will be a good selection of standard courses and an advanced course, Method in Leadership Training.

In none of the three International schools will specialization courses for young people's workers be offered. Special arrangements are provided for these leaders in connection with the young people's camps which provide an excellent laboratory for observation and practice.

The cost, in addition to travel, is: registration fee, $5.00; board and room, from $22.50 to $30.00.

For full information concerning the three International schools write to the Department of Leadership Training, The International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

For information concerning the Seabeck School, write to Mr. C. I. Andrews, 1554 Division Street, Portland, Oregon.

Winnipesaukee, New Hampshire
Girls' Camp, July 28—August 10
Adult School, August 10—22
Boys' Camp, August 25—September 7

Seabeck, Washington
Adult School, July 21—31

Youth and Pastor in Cooperative Sermonizing

By John R. Lyons*

IT works! The skeptics were won over! The young people—junior, high school, college and young people past college age—were so well pleased with the idea they insist upon its repetition. And the pastor is sure it was worth his while and more!

Now what can the idea be that has proved itself so worthy? We shall describe it, and then evaluate its results.

The minister was delivering a series of sermons on "The Attitude of Jesus toward Certain Problems of Life." The idea: Get the youth of the church to think on these themes preliminary to the sermons on them. The plan: Two weeks prior to the time each sermon was presented the minister prepared a questionnaire with provocative items bearing on the subject of the sermon. These questionnaires were mimeographed and mailed to members and teachers of the senior high school department of the church school. These questionnaires directed their recipients to read and reflect and bring them to the church school on the following Sunday. During the departmental worship service a theme closely related to that of the questionnaire was developed. Following came class sessions devoted to a discussion by pupils and teacher of the matters raised by the same questions.

From each class a secretary of findings reported the class discussions before the young peoples' society meeting Sunday evenings and further discussion ensued under the leadership of the young people themselves. This was also carefully recorded and presented to the minister, along with the written reports of the class discussions, so that on a Monday before the Sunday when he would be preaching upon the subject, he had in his hands the fruits of the young peoples' thought on that same subject.

Besides the group of senior high school students mentioned above, the questionnaires were welcomed by a class of young women who likewise cooperated in a manner similar to that of the high school students. A college discussion group arranged its schedule for four weeks so as to enter into the same project, and lamented that it ended so soon. Moreover, two sessions of the junior department of the expanded church school program were devoted to this same enterprise.

Now as to results: The minister had in his hands a large amount of recorded thought of his youthful parish on the subjects of his forthcoming sermons. This gave each sermon a local and personal flavor highly praised by those who heard it. It gave new impetus to sermon-hearing because minds of the young people were already, by one or two thinking sessions, prepared to go deeper into the subject than had they not been so prepared. There was the desire of discovering just what the minister would have to say on warmly debated and divisively contested hot spots of interest. Leaders of the various groups reported new interest in class discussion and a real zest for truth. Most valuable of all perhaps was the tying together of class, departmental, and young people's society discussions with the sermon emphases.

When the time came for the usual communion service it was thought most advisable to have the minister prepare a questionnaire on the history and significance of that sacrament, and the same consideration devoted to that study evoked new appreciations and understandings of that impressive service, and brought out constructive suggestions for the improvement of the manner in which that service might best be conducted.

While any sermon or any series of sermons may be treated thusly, it may be of interest to note the series used in this experiment.

1. The Attitude of Jesus Toward Virtue and Vice
2. The Attitude of Jesus on Law and Order.
3. The Attitude of Jesus towards Races and Nations.
4. The Communion Service.

The following is a typical questionnaire:

The Attitude of Jesus towards Races and Nations

Matt. 5:43-48, Matt. 7:12, Matt. 22:33-40, Mark 3:31-35, Mark 7:24-30, Mark 12:13-17

1. What does the Fatherhood of God and the Brotherhood of Man mean when translated into racial and international relations?
   - Does it mean that all races should have equal access to such public places as hotels, restaurants, swimming pools, hospitals, churches, and schools?
   - Does it mean intermarriage and social equality?
   - Does it mean the right to buy and use property anywhere, regardless of the buyer's color or creed?
   - Does it mean that immigration should be unrestricted?
   - Does it mean naval and military disarmament?
   - WHAT DOES IT MEAN?
2. What does it mean "to love your neighbor as yourself"?
   - What is the meaning of love in this connection?
   - Is it possible to love all people?
   - Who is my neighbor?
   - How much am I to love myself?
   - Can a person love an enemy?
3. How can I practice the Golden Rule toward people living in Africa or China?
4. Are the teachings of Jesus as binding upon governments and newspapers and business corporations and publishers of text-books and world tourist-parties as upon individuals?
5. Is it ever right to use physical force, or to tell a lie, or to fail to keep one's word in dealings between races and nations? If so, under what circumstances?
   If not, how is the peace of the world to be preserved?

The ministers of this church will be happy to give more information concerning this project to any who desire it.

Mother and Daughter Week

May 10–17, 1931

Make your plans now. Program material will be available from denominational boards, state councils, or the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

*Minister of Education, The Claremont Church, Claremont, California.

Rio de Janeiro, 1932

By Robert M. Hopkins

DURING the past forty years there have been ten World Sunday School Conventions. Eight of them have met either in the United States or in Europe. 1920, the Eighth World Convention met in the Orient, Tokyo, and it proved of far reaching influence throughut the Far East. In 1904, the Fourth World Convention et in the Near East, in Jerusalem.

With the call for the Eleventh World Convention to eet in Rio de Janeiro, Brazil, in 1932, this world gather- g for the first time proposes to assemble in Latin Amer- a. This will introduce an entirely new element into e world survey of Christian education which these world atherings afford. Latin America's cultural inheritance, oth educational and religious, differs very radically from iat of Anglo Saxon nations. This promises to make the eeting at Rio de Janeiro of unusual interest and im- ortance.

The theme of the Tenth Convention held in Los An- eles in 1928 was "Thy Kingdom Come." In prepara- on for the Eleventh Convention, a diligent search was iade for an appropriate theme to express the prevailing eed of religious education at this time. Scores of sug- estions came from many lands. The one finally adopted riginated with the British Committee, but after consulta- ion with leaders in South America, it has been abbreviated nd approved as follows, "The Living Christ," or as it ill be stated in Portuguese, the language of Brazil, "O Cristo Vivo!" This theme has special significance in Latin America, but it is one which will challenge the Christian education forces of the whole world.

The order of Convention pro- gram which proved so successful n the Los Angeles Convention eems to be the one which in the nain should be followed again at Rio de Janeiro. This will involve hree principal elements: a series of seminar group conferences, where the more technical processes of religious education may be care- ully studied; simultaneous pop- ular conferences where the prob- ems and methods of work in the ocal Sunday school may be pre- sented for discussion; and the general sessions of the convention assembly where popular addresses, challenging reviews of the work in the various fields, youth sessions, and perhaps a pageant will be the order.

Six seminar problems have been proposed as being in line with the convention theme and with the present needs of religious edu- cators around the world, as fol- lows: (1) Training the leadership for Christian education both vol- unteer and professional. (2) Christian education in schools and colleges where such work may be conducted as an integral part of the whole educational process. (3) Vacation church schools which are occupying an ever increasing place in the work of Christian education. (4) Cooperation of denominational forces in Christian edu- cation as it is being developed both locally and nationally. (5) The relation of religious education to public educa- tion, which is coming to the attention of both public educators and religious educators as of vital significance. (6) The preparation and publication of curriculum mate- rials, the basic importance of which is being increasingly recognized.

It is proposed to set up focal centers in many countries where these themes may be studied intensively in advance of the convention. Colleges are also making these themes subjects for study on the part of advanced students. From these and other groups it is hoped that representatives from many lands may find their way to Rio to constitute the seminar groups of the convention. These groups will be limited to fifty persons in each seminar. Each seminar of fifty will in turn select those who will on the day set apart for the purpose, present to the convention the find- ings of the preliminary studies and seminar discussions.

Four simultaneous popular conferences will hold three sessions each, for the consideration of (1) the Christian education of children; (2) the Christian education of young people; (3) the Christian education of adults; and (4) the work of administrative leaders.

THE NOITE BUILDING, RIO DE JANEIRO. SOUTH AMERICA'S HIGHEST SKYSCRAPER

In the general sessions of the convention, it is planned that major consideration shall be given to the presentation of the progress of religious education in the va- rious fields. Several sessions will be devoted to a review of this work in Europe, Asia, Australia, Africa, North America, and all of Latin America, when outstanding na- tionals from the several continents will bring their stirring reports and challenging appeals. In one session the convention will be divided into language and area groups. In another, prominent laymen from various nations will be featured. Young people are planning to come from many parts of the world and arrange- ments are being made for them to have the first World Congress of Youth to consider the work of Christian education. In one ses- sion of the general convention young people chosen by this Con- gress will present messages regard- ing the findings of the group.

Thus it is planned to lift high

(Continued on page 46)

Pilgrims of the Way

By Dorothy Clarke Wilson*

Characters

Barnabas (*first called* Joses)
Saul of Tarsus
John Mark, *Nephew to* Barnabas
Mary, *mother of* John Mark
Rhoda, *a maidservant in* Mary's *house*
A Messenger

Concerning the Characters

Barnabas is a young man, large and rather heroic in appearance. While slower of speech than Saul, he is just as strongly devoted to his convictions. His dress characterizes him as a man of prosperity, even one of leisure.

Saul should be much slighter in build and keener and swifter both in speech and action. His every motion denotes lightning thought, intense nature, and almost dogmatic tenacity to conviction. His dress is the white, blue-bordered cloak of the Pharisee.

John Mark is a youth in his teens, unusually serious, passionately devoted to his youthful memory of the Christ.

Mary is the well-to-do mistress of a rather large establishment. Sweet and serious, she resembles some of those other better known women who followed Jesus.

Rhoda, Mary's serving maid, one who has been made more of a companion than a servant.

Music

As no dramatic religious feature is so effective without music, it is suggested that in addition to the several early church hymns mentioned in the text of the play, instrumental music be used freely between the scenes, not only to indicate the passing of time but to add the devotional atmosphere that only music can give. Selections from Handel's "Messiah" or from any other passion music would be appropriate for these features.

The special selections indicated for the choir may be obtained from the following sources:

"Holy, Holy, Holy, Lord God of Hosts," "Sanctus No. 2." by Price. *Methodist Hymnal*, page 523.

"The Lord Bless You and Keep You," by Lutkin. *Methodist Hymnal*, page 532.

"Awake, Thou That Sleepest," arrangement by Stainer for mixed voices. Oliver Ditson Company, Boston.

"I Know That My Redeemer Liveth." Preferably used in the anthem form, but may be found in less satisfactory form in any hymnal.

The Stage

The action all takes place in the garden near Mary's house in Jerusalem. There are flowers all about in the background, and in all the stage furnishings green predominates. A bench or two draped carelessly with green should be in the foreground. The single entrance necessary either at the back or side may be represented by a gateway. Two floodlights with equipment for dimming are sufficient, although a colored spotlight may be used.

Scene One

Time: *A period in the early history of the Christian Church.*

Place: *A garden near* Mary's *house in Jerusalem.*

It is late afternoon in the garden. Voices off stage, representing the disciples met in the house of Mary, *sing* "Holy, Holy, Holy, Lord God of Hosts." *At the end of the song* John Mark *comes running in eagerly. He may make his entrance by an aisle.*

John Mark: Mother! Mother! Are you here? I have something wonderful to tell you!

(Barnabas *enters, finger on lips.*)

Barnabas: Hush! Speak not so eagerly, my boy. They will hear you.

John Mark (*more softly but eagerly*): They? You mean *they*—are there now?

Barnabas (*nodding*): They are in the upper room. I have been listening to their singing. But this wonderful thing that has happened—tell *me* about it. Will I not do instead?

John Mark (*stiffening*): You would not understand. Do you think I have not heard you scoff at—*Him?*

Barnabas: Was it not you that I saw at about the ninth hour going with the crowd toward the gate of the Temple?

John Mark (*eagerly*): Then you were there? Did you see it, too?

Barnabas: See what? No, I saw nothing. Tell me about it, my boy.

(*Sits down on bench and assumes conversational tone.*)

John Mark (*coming toward him confidingly*): Do you remember the man that we saw on the last feast day at the Beautiful Gate of the Temple? The one who had never walked a step in all his life? And I told you how if the Master were still here, there wouldn't have been any need of his begging, because He could make his legs strong again.

Barnabas: Yes. I remember.

John Mark (*catching his breath*): And—you laughed!

Barnabas: I am sorry, my boy. I promise you I will never laugh again.

John Mark (*forgetting his hurt in the eagerness of his story*): I guess I made a mistake about wishing *He* were here—because He is here! Somehow I never really believed He was alive, so that He could heal people, until today!

Barnabas: What do you mean? Who is alive?

John Mark: Why, Jesus. You see, it was this way. Peter and John came up to the Temple—

Barnabas: Peter and John?

John Mark: You know them. Two of His disciples. They come often here to my mother's house. The one with the black, flashing eyes—

Barnabas: I know. And the other looks like a great bronze statue of Apollo I once saw in Athens—the strength of a lion and the gentleness of a woman.

John Mark: Well, they were coming up to the Temple by the Gate Beautiful, where the lame man was sitting. I was feeling so sorry for him because everybody seemed to be passing him by. But *they* didn't go by. They stopped.

Barnabas (*slowly*): Yes, they would—stop.

John Mark: You talk as if—why, I thought you hated them!

Barnabas: Go on! What happened?

John Mark (*excitedly*): Then all at once I heard somebody speak the Master's name, and Peter was holding the lame man by the hand, and he was standing up. And then he was running and leaping all about the Temple court and giving thanks to Jehovah.

Barnabas (*much moved*): It is a very strange—very wonderful thing!

John Mark (*coming closer*): And it wasn't they who did it. It was Jesus. He is really alive!

Barnabas: But I thought you believed—I thought you knew—He was alive! Haven't I heard you and your mother again and again telling that strange story of how you found the tomb empty and—

John Mark: Oh, yes, of course I believed. He was raised from the dead and living—somewhere. But I never realized before that He was alive—*that* way.

Barnabas: What way?

John Mark: Why, able to make people strong, to change their lives the way He used to when He lived on earth. Don't you see? He is not just alive! He is here!

Barnabas (*slowly*): Yes—I see. (*He suddenly draws a bag of coins from his girdle or from a pocket in his cloak. Opening it, he lets the coins fall through his fingers.*) Look! What would you do if you had all these—for your very own?

John Mark (*marveling*): It's gold! Why, you must be rich! Even the merchants who sit in the market place have not so much wealth. If it were mine—

Barnabas (*keenly*): What would you do?

John Mark (*drawing himself up proudly*): Do you not know—what I would do? Do not all the followers of "The Way" bring all that they have into the common storehouse? There are many poor people in Jerusalem, and it is not right that we should have so much when other followers of His are in need.

Barnabas: How do you know it is not right? Do not the priests thrive on the pittance they exact from the poor widow?

John Mark: I know—but it is not like the Master.

Barnabas (*gently*): My boy, did you love Him then, so much? No! Do not look at me so! I am not laughing now.

John Mark (*breathing hard*): Yes! No one could help loving Him! I wish—I wish I could paint a picture of Him—of His whole life—so that everybody could see and love Him, too!

Barnabas (*weighing the bag thoughtfully*) So! If you had this gold, you would take it in there and give it all to them—to use in the name of a humble Galilean who died a low criminal's death a few months ago!

John Mark: Yes! What would you do with it?

Barnabas (*slowly*): Perhaps, that is what I would do with it, too.

John Mark (*wonderingly*): You mean—

(Mary *enters. She seems strangely disturbed.*)

Mary (*suddenly noticing the bag in* Barnabas's *hand and the gold which he is still holding*): Then it is true! Rhoda heard it in the market place, but I thought it must be idle gossip. You have sold the land that you bought just outside the city! I had hoped—

John Mark (*eagerly as she pauses*): Have they gone, mother? Or are they still worshiping in the upper room?

Mary: No, they have not gone. They are talking of—many things.

John Mark: Is Peter there, mother? And John?

*Westbrook, Maine.

ARY (*nervously*): No, no! They are not here. I wish with all my heart they were! They say—

HN MARK: May I go and listen to them, mother?

ARY: Yes, yes. Go and listen to them. Stephen is there, and he will like to have you with him.

(*Exit* JOHN MARK.)

RNABAS: What had you hoped, Mary?

ARY: I had hoped that you might stay here with us and become a follower of "The Way." Oh, my brother, if you had only known the Master—if you could only have seen him once—you must have followed him!

RNABAS: Why do you think I am not going to stay here?

ARY: You have sold your land. What else can it mean?

RNABAS: Might it not mean that I, too, want to lay down my possessions at the feet of this strange Galilean of yours?

ARY (*the look of joy on her face changing to one of unbelief*): For a moment you almost deceived me into thinking that you loved the Master, too! Please do not trifle with such things. Remember that this Galilean that you despise is all the world to me!

RNABAS (*walking up and down thoughtfully*): Who is this man Stephen?

ARY: He is a young man, hardly more than a youth, but filled with the Holy Spirit. He comes to the meetings with the other disciples and often he comes to see Rhoda, my maidservant, whom he loves dearly. Our own John Mark loves him like a brother. We all love him, he is so much like the Master—young and strong and so very, very kind.

RNABAS: I have been talking with him, today. He has shown me many things.

ARY: I wish you were not going away. Surely you will not go until after the Passover. I feel that strange things are going to happen.

RNABAS: What things?

ARY (*suddenly giving release to the nervous tension that has been holding her*): Oh, I do not know! But even now they say that Peter and John have been seized and are to be taken before the Council on the morrow. It was not so long ago that they seized—*Him* and took—*Him* before the Council.

(RHODA *enters, bearing a slip of parchment. She gives it to* BARNABAS.)

HODA: There is a man at the gate. He told me to give you this.

ARNABAS (*surprised*): Look! (*Hands the parchment to* MARY.)

ARY: Why, what is it? It looks like a tent drawn on a bit of parchment. What can it mean?

ARNABAS (*smiling*): It is Saul of Tarsus, I have not seen him since I came to Jerusalem. He is a tentmaker, you know. This has always been the symbol of our friendship. (*To* RHODA.) Let him come to me here.

ARY: Saul of Tarsus? I will let you meet him alone. I—I am afraid of Saul of Tarsus. (*She follows* RHODA *out.*)

(SAUL *enters. He is a slight, intense figure, and becomes at once the center of attention.*)

ARNABAS (*going to him with outstretched arms*): Saul!

AUL: I came as soon as I found you were here.

ARNABAS (*affectionately*): You have not changed! Verily, you are the same lad I first saw selling your wares in the market place of Tarsus. (*Looking at him more closely.*) But—you are not the same, either. Gamaliel, prince of teachers, has done more than make a scholar of you. He has given you something—perhaps a certain air of assurance—

SAUL: And who should possess assurance if not he who lives closest to the Law of Jehovah?

BARNABAS: It is more than assurance. It is power. Saul, I believe you were intended to be a prophet. One thing is certain, at any rate, the robe of the Pharisee becomes you.

SAUL: Even the hands of a prophet must be uplifted by his friends. Joses, you are a true servant of God. You must help me.

BARNABAS: I? Help you? Why, I am an unlettered merchant—

SAUL: A merchant, indeed, but assuredly not an unlettered one. And, besides, I could have found a score of scholars in the Sanhedrin that I just left. I need *you.*

BARNABAS: I have been ever at your service. What would you have me do?

SAUL (*plunging into the subject with characteristic vigor*): Listen! Do you love the Law of Jehovah?

BARNABAS: Need you ask me that?

SAUL: If you knew that the Law and faith of our fathers were in danger, would you not give your very soul to save it?

BARNABAS: You know I would.

SAUL (*triumphantly*): Then we can do it alone—you and I! Those whitegarbed Pharisees back there in the Hall of Hewn Stone are like a drove of frightened cattle. They are swayed by every wind of opposition that blows. What Jehovah needs in this day is the white justice of fearless, red-blooded men like you and me!

BARNABAS: But what is the matter? You were ever impulsive, Saul. Perhaps you imagine there is danger when there is none. What has hapened?

SAUL (*suddenly*): Have you ever heard of Jesus of Nazareth?

BARNABAS (*stopping short, his features suddenly becoming stony*): Yes. I have—heard—of Him. Why?

SAUL (*sitting down on a bench*): He was an errant preacher—healer—teacher—whatever you want to call him—who had some following among the people, mostly in Galilee, for about three years. He seemed harmless enough until the priests began to discover that his teachings were positively blasphemous and, for once true to their duty, they got him crucified a few months ago. I was in Tarsus when it happened.

BARNABAS: But if He is dead, what danger—

SAUL (*rising and speaking vehemently*): You don't understand! These rough, deluded followers of his actually claim that he rose from the dead, and people believe them! There are thousands here in this very city who have swallowed the tale whole. They call themselves followers of "The Way." I tell you, the holy Law of Jehovah is in danger. It has got to be crushed—and crushed now!

BARNABAS: And how do you purpose to crush it?

SAUL: How has evil ever been crushed since the day that the priests of Baal were slain in the shadow of Carmel? Perhaps it would not take much to frighten them. A few floggings, a stoning or two, a night in prison—

BARNABAS: Would a flogging or a night in prison quench the flame of *your* faith—or mine?

SAUL (*vehemently*): Never! (*Smiling.*) But they are not all like you and me. We shall see.

BARNABAS: You are right. We shall see.

SAUL (*excitedly*): You and I together—we can soon accomplish wonders! We will make them deny this brazen tale of a resurrection or swallow stones as a punishment! With you to use your influence among the Hellenists—

BARNABAS (*quietly*): I cannot help you, Saul.

SAUL: What do you mean? Was I mistaken in you, after all? Are you a giant in body only? Don't tell me you are a—coward!

BARNABAS (*evading the implication*): How do you know you are not mistaken? Perhaps, the words of these men come from God. Tell me, would Gamaliel help you in this—persecution?

SAUL (*disdainfully*): Gamaliel is the wisest man I know, but he has strange prejudices. He is getting old, I suppose, and a little too kind-hearted. It is not a time for kindness. We must strike—and strike hard!

BARNABAS (*coming closer*): What if this Jesus of Nazareth *did* rise from the dead? What if He were the Christ?

SAUL (*recoiling*): Are you mad!

(*The choir sings off stage* "The Lord Bless You and Keep You." *The two men stand speechless during the song, a growing wonder appearing in* SAUL'S *face. After the words die away he turns to* BARNABAS *in amazement.*)

SAUL: What is that? It sounded as if it came from your sister's house.

BARNABAS (*simply*): It comes from the upper room. There are men met there to worship God. They are followers of "The Way."

SAUL: And you let this go on in your own sister's house! Surely you have some authority. I know you are not a weakling.

(BARNABAS *looks at him silently, and* SAUL *returns the look, amazement, incredulity, and finally anger showing on his face. He draws back and points a scornful finger at him.*)

SAUL: You! You! You are one of them yourself! (*With intense scorn.*) You believe in this—Jesus of Nazareth!

(BARNABAS *bows his head in acquiescence.*)

BARNABAS (*steadily*): You are right. I do believe in this—Jesus of Nazareth.

SAUL (*sarcastically*): Perhaps you believe, too, that a man who was crucified between two thieves is the Messiah—the Christ!

BARNABAS: I believe that He is the Christ.

SAUL (*after a long silence*): Do you know what you are doing? You are making a gulf between us that can never be crossed. You are making yourself a blasphemer!

BARNABAS: I am sorry. You were my friend. Perhaps sometime you will be again—when you have crossed the gulf.

SAUL (*laughing disdainfully*): What! I, a Pharisee, a lover of the Law, lay down my life at the feet of a dead Nazarene! Perhaps—(*turning on his way out*) you would be willing to die for him, too!

BARNABAS: You are right. I *would* be willing to die for Him.

(SAUL *turns in the gateway and gives him a long, hard look.*)

SAUL: Perhaps—we shall see.

(SAUL *goes out.* BARNABAS *stands in center thoughtfully.*

CURTAIN

Scene Two

TIME: *Some months later.*

PLACE: *The same.*

It is early in the evening. The lights are dim. MARY *enters, peering about into the shadows.*

MARY: Mark! John Mark! (*After a pause.*) I thought I heard him coming. It is late for him to be away from home. (*She goes to the entrance.*) Rhoda! Come out here in the garden with me. We will wait for them here.

(RHODA *enters. There is a nervousness about them both which is reflected in both voice and action.*)

RHODA (*with an attempt at cheerfulness*):

The garden is beautiful to-night. Somehow it reminds me of that other night when the Master was here and they ate the Passover together in the upper room yonder. The flowers were so beautiful then, perhaps because He had walked among them. That was the night before —before—(*Her voice breaks.*)

MARY: Let us not think of that, dear child. Let us think of the morning that followed —when we went at early dawn into that other garden and a world of darkness seemed to blossom into light.

RHODA (*imploringly*): Do you suppose anything has happened to him? He has never been so long away before.

MARY: You mean—Stephen? Dear child, let us not be afraid. Whatever happens, he is in the care of God. No harm can befall a true servant of the risen Lord.

RHODA (*sensing the other's anxiety*): There is something you have not told me. What is it? Don't try to deceive me any longer. Tell me.

MARY: It is nothing serious, we hope. But there are so many in the city now unfriendly to "The Way." Perhaps they chose him because he was so bold and unfaltering and—so much like the Master.

RHODA: Chose him! What do you mean? What have they done to him?

MARY: Rhoda, Stephen has been seized and taken before the Council.

RHODA (*frightened*): But what has he done? He has spent all his life helping people and telling them about "The Way."

MARY: Alas, what did the Master do?

RHODA (*wildly*): Tell me everything. He is not—not—(*She looks at* MARY *in horror.*)

MARY: Oh, dear child, I cannot tell you. I do not know.

RHODA: Why don't they come back? Why have the streets been so quiet? Oh, I must know. Why do they not come and tell us?

MARY: They are—coming. Some one is running. It is John Mark! Thank God he has come home at last.

(JOHN MARK *enters breathlessly. He may come by way of the aisle. There is agony in his look.*)

JOHN MARK: Mother! They have killed him! They have—killed him!

(*He runs sobbing into his mother's arms.*)

RHODA (*horrified*): Killed—Stephen! (*She sinks down on a bench without taking her eyes from* JOHN MARK.)

JOHN MARK (*sobbing*): They threw stones at him. They killed him!

MARY: Where is Barnabas?

JOHN MARK: He is coming.

(BARNABAS *enters slowly, head bowed in sorrow. He also may come by way of the aisle.*)

MARY: Barnabas! Is it true? It cannot be that they have killed Stephen!

BARNABAS: Would to God it were not true!

MARY: I—I cannot understand. He did no wrong.

BARNABAS: Neither did the Master—do wrong.

MARY: He only tried to help people and tell them about "The Way."

BARNABAS: *He*—spent His life in serving—and He *was* "The Way."

JOHN MARK (*passionately*): Why did he say he forgave them when they threw stones at him and killed him? I hate them! I—I *hate* them!

BARNABAS (*very low*): *He*—forgave them.

RHODA (*lifting her face wonderingly*): Did Stephen say that? What else did he say?

BARNABAS: He said, "I see the heavens opened and the Son of Man sitting on the right hand of God."

RHODA: He saw—the Christ?

BARNABAS: My child, he must have seen Him, for no power on *earth* could make him look like that.

RHODA (*rising, tranquillity in her eyes*): I think I understand. Why should not the servant suffer as well as his Master? Perhaps—it is only the suffering servant who gains the true vision of the Christ!

MARY (*guiding her gently*): Come, dear child. Let us go in. You are shivering, and it is getting cold.

(MARY *and* RHODA *go out, followed by* BARNABAS. *The lights are very dim.* JOHN MARK *walks up and down excitedly. He takes a scroll lying on a bench and holds it high in his clenched hands.*)

JOHN MARK (*tensely*): I hate them! I hate them!

(SAUL *stands in the entrance. The lights are so dim that* JOHN MARK *does not see his face well enough to recognize him.*)

SAUL (*half amused*): A spirited lad, to be sure, and one after my own heart. And, pray, who is it that you hate? Did I frighten you? There is nothing to fear. I am only a friend of your uncle Joses.

JOHN MARK: They call him Barnabas now, since he has become a follower of "The Way."

SAUL: Indeed! And are you, too, a follower of this "Way"?

JOHN MARK (*proudly*): Yes. I am.

SAUL: I judged as much. And what might be the scroll you hold in your hand? If you are as keen in scholarship as in conviction, you might be very useful—or very dangerous.

JOHN MARK: It is the writings of the Prophet Isaiah. I am a pupil of the great teacher Gamaliel.

SAUL (*sharply*): So Gamaliel admits the disciples of this "Way" among his following! Perhaps he likewise has leanings toward your Nazarene!

JOHN MARK (*gravely*): No. But he thinks Jesus was a good man, and he admires His teachings.

SAUL: So! And you are sufficiently versed in the Law to be studying the Prophets! What are you reading now in Isaiah?

JOHN MARK: Today we talked about a wonderful passage. Would you like me to repeat it to you?

SAUL: Go on! Say a little of it.

JOHN MARK: It is the picture of the Suffering Servant of Jehovah. "He was despised and rejected of men; a man of sorrows and acquainted with grief; And as one from whom men hide their face he was despised; and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Shall I go on?

SAUL: I know the rest. It is a—strange passage.

JOHN MARK: I love it, because it sounds so much like Jesus.

SAUL (*turning upon him in fury*): Like—did not Gamaliel teach you that those words were spoken of the Messiah? And you dare apply them to your Nazarene! (*More gently.*) Let me ask you a question to test your knowledge of sacred things. Doubtless you have the commandments at your tongue's end. Which do you think is the greatest commandment of all?

JOHN MARK: The greatest commandment of all?

SAUL: Yes. Answer it not in the words of Gamaliel. I myself was his pupil and know his teachings. I would see how your own mind responds. I have a reason.

JOHN MARK: I will answer it as I believe, whether in my own words or in the words of another.

SAUL: Nobly said. And how may that be?

JOHN MARK (*slowly*): "The first is, Hear, O Israel; The Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. And the second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

SAUL: You speak with decision and readiness. That is a new idea. I am not sure —yes, I believe you may have struck the heart of the matter, after all. Loving God—and neighbor. I never thought of that before. Where did you get such a strange and challenging philosophy?

JOHN MARK: They are the words of Jesus. I know many of them so I can repeat them. Some of them I heard myself, and some Peter has told me. Sometime I am going to write them down in a book so that every one may read them.

BARNABAS (*offstage*): Who is there? (*He enters, carrying a lighted torch high and peering before him into the shadows.* MARY *follows. The light falls full on the face of* SAUL.)

BARNABAS (*falling back*): Saul!

(JOHN MARK *stares at him, then his face flames with indignation.*)

JOHN MARK (*pointing a horrified finger at him*): You! You—killed him! You killed Stephen!

MARY (*seizing his arm*): Hush! Oh, my boy, hush!

JOHN MARK (*facing* SAUL): I hate you! Do you hear? You killed my best friend, and you are an enemy of Jesus. Some day you will be sorry.

BARNABAS (*to* MARY): Take him away.

SAUL (*thoughtfully to himself*): I was right. He could be very useful—or very dangerous.

(*Exeunt* MARY *and* JOHN MARK.)

BARNABAS (*turning slowly to* SAUL): Why did you come—on this night of all others?

SAUL: I could not forget the symbol of our friendship. (*He holds out to him the piece of parchment bearing the sign of the tent on it.*)

BARNABAS: I shall always be your friend.

SAUL: I can be friend of no man who is an enemy of Jehovah. Life is worth nothing to me if I cannot serve God.

BARNABAS (*in a low voice*): Are you sure—that you have found God?

SAUL (*startled*): What do you mean?

BARNABAS: Have you never wondered if there is nothing beyond the endless round of laws and shibboleths and sacrifices? Are you sure you are—satisfied?

(SAUL *turns away for a moment, hesitancy in his attitude.*)

SAUL: And do you think if I were not satisfied, I would seek solace in the babbling of a dead Nazarene? You are still determined to follow him—*no matter what the cost?*

BARNABAS: I will follow Him forever—*no matter what the cost.*

(SAUL *gazes at him for a moment, his face hardens. Then deliberately he takes the piece of parchment from* BARNABAS' *hand, tears it into bits and scatters the pieces on the ground. He goes to the exit, and, after a long steadfast look, bows his head and goes out. He may go down the aisle instead of using the back or side exit. If he does this, let him keep his defiant attitude both in look and action until out of sight of the audience.* BARNABAS *stands as he left him, immovable, face uplifted, smiling.*)

CURTAIN

(*Continued on page 40*)

Suggestions for Building Worship Programs

WORSHIP INSPIRED BY PICTURES

*By Jessie Eleanor Moore**

Moments of worship in a class of little ildren are brief. Quite paradoxically ese moments come not so often in a period quiet as they do in a period of activity. We have thought that nature was a path- ay to communion with God, the Creator beauty, and it may be so used. Wonder irs a little child's heart to praise and prayer. ut if the moments of spontaneous quiet e prolonged unduly the result may be rest- ssness instead of the atmosphere which is ught as the setting for prayer. On the her hand some activity in relation to nature, ch as setting bulbs, watering a garden, or reparing nosegays of flowers to give away, hen completed seems to produce the hush uring which we may recognize the presence f the loving Father who shares his beauti- l things with us and depends on us to pass em on to others.

In much the same way pictures inspire orship, with the added step of activity etween. Little children are led to feel as orshipful as the people in the picture, not nly by looking at them, but by imitating eir activity or their postures.

We were choosing pictures of familiar tories to play one day. "The Story of a hepherd and His Sheep" and "A Baby in Basket Boat" had been chosen and played. hen it was James' turn. He walked over o Jessie Wilcox Smith's "Grace" and placed fat finger on it.

"That is not one of our stories . . . ." he teacher began, but she paused abruptly s Henning's face lighted and he suggested I could be the bird."

"And two children could sit at the table nder the window," said Albert.

With Gloria's help a table was pushed eneath the window and two chairs placed. The furniture was moved out again to allow Henning, the bird, to climb up and perch n the broad window sill. As it was only ossible to use three children in the play, he teacher suggested that a mother be added o serve the bread and milk. Betty took his part and the rest of us had to be udience.

The two children seated themselves and Betty poured milk from an imaginary pitcher nto cups formed by the closed fists of Gloria nd Albert. The "cups" were placed on the able and the two children folded their hands t the edge of the table exactly like the icture. The pianist began to play "Praise ong" (Danielson and Conant, *Song and Play for Children*) and the audience sang, the "bird" on the window sill chirping continually and finishing with a few chirps as a solo.

There was a moment of hushed silence and the living picture before us was as immovable as the paper one on the dado. Then Gloria seemed to feel responsible for some form of expression so she repeated "God is great and God is good." Silence once more for the space of half a minute. Then Albert began, "Thank you, Heavenly Father for mothers . . . . and milk . . . . and birds," and the audience repeated his prayer with reverent voices. Henning, the bird, still in rôle, added two or three chirps.

"And little birds say 'thank you, heavenly Father' in their own way," added the teacher.

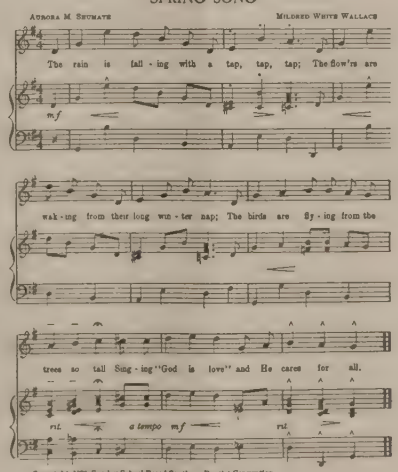
On another occasion we were choosing pictures of familiar stories and talking or singing about them. When "Little Samuel" was chosen the children suggested singing "Home" and "What Can I Do?" (*Song and Play for Children*).

"Let's put our hands like little Samuel has his," suggested the teacher.

"And our knees too," added Albert, dropping down by his chair.

Some of the children followed his example, as did the teacher. She did not wait for the others who were still sitting as the

SPRING SONG


Aurora M. Shumate
Mildred White Wallace
The rain is fall - ing with a tap, tap, tap; The flow'rs are
m.f
wak - ing from their long win - ter nap; The birds are fly - ing from the
trees so tall Sing - ing "God is love" and He cares for all.
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silence conveyed the fact that the atmosphere was right. Posture is of secondary importance always. Softly we sang "A Wee Prayer," (*Song and Play for Children*) and prayed, "Heavenly Father, help us to listen to our mothers and run quickly when they call. Help us to listen to you and to do the things you like. Amen."

We had been very busy one Sunday preparing a remembrance for Jimmy who was at home sick with chicken pox. Almost continuous during this activity had been Edward's request to "Sing 'Hosanna!'"

Our work done, we swarmed about the picture "Christ Entering Jerusalem" and talked about it. But it was activity that interested Edward. He wished to march and wave imaginary palm branches and sing "Hosanna!" as we had done one Sunday before. As we returned to the circle the pianist almost unconsciously swung into,

"March winds and April showers,
Bring the sweet May flowers."

(Jones and Barbour, *Child Land in Sunday School*)

and we sang as we seated ourselves.

"Why don't you read about 'For lo'?" queried Martin.

So the teacher took her Bible and read the spring poetry,

For, lo, the winter is past,
The rain is over and gone,
The flowers appear on the earth,
The time of the singing of birds is come.

Then we sang a modern version of "Spring Song" found in Mrs. Shumate's *Songs for the Pre-School Child.*

"Thank you, Heavenly Father," came softly from Louise, and as we finished singing it was echoed by the group in reverent tones.

Albert Edward Bailey in *Art in Religious Education* suggests that we "practice feeling our way into the meaning of a picture." "As you regard intently" he continues, "imagine yourself in the situation." When a little child regards intently he is not satisfied by *thinking* his muscles and facial expression into the situation. He must *do* it. So pictures that lead little children to worship must be of such a type that they may be portrayed in action or posture and the doing of the picture is the initial step in the worship experience.

*Bloomfield, New Jersey.

APRIL SUGGESTIONS FOR THE PRIMARY DEPARTMENT

By Margaret Patterson*

In helping children worship, we grown- ups generally forget our indebtedness to countless men and women whose dreams and yearnings, whose prayers and work have produced our rich religious heritage. We are too prone to think that much of our group worship and all of our individual worship is largely a personal product—the result of our own original thoughts and desires. We should realize, and help children to realize, that although there is limitless opportunity for growth and original contribution by any one of us, nevertheless we are permanently indebted to others for our manner and methods of worship, our ideals about worship, and in large measure, even our consciousness of the God whom we worship.

The following suggestions are meagre indeed compared to the wealth of material available to every person. There are many ways of approaching this, and hundreds of challenging questions resulting from a consideration of this thought, "What things can we do (for and with our children) which will cause us to be more grateful to men and women who have helped us learn more about worshiping God? What experiences will likely make us more aware of our indebtedness to these known and unknown persons?"

The wise leader will seek ways and means which will most help her group. She will enrich these suggestions, using some things merely hinted here as the basis for further investigation. With her growing consciousness of the needs, abilities, and resources of her group, she will use these suggestions merely as a starting point or stimulus to her own plans. Perhaps on one Sunday she may

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use one suggestion around which to build a service, as, for example, music, and on another use, for example, pictures.

SUPERINTENDENT:

"A committee from one of the third year classes met yesterday to arrange and prepare our room for today. Robert, Marie, Jane, and Edward looked at several pictures we might have used. They chose this picture of the beautiful cathedral at ——— because they liked it so much. Do you remember what you said about it, Robert? Marie will tell us why she liked it. Here are the other pictures of cathedrals. We like to see beautiful churches and pictures of beautiful churches. Hundreds and hundreds of men worked on these buildings. They worked for many, many years on some of the larger cathedrals. All during that time, just as when our own church was being built, there were many men and women and children who refused to buy some of the things they wanted and perhaps needed, in order to give their money to build the church.

"I have been in churches at times when I was the only person there. Whether I am alone, or whether I am with many other people during some of the services I have attended, when I go in a beautiful church, I am happy. I want to pray. Something makes us want to thank God for the people who have built this beautiful place to worship."

Perhaps the children can bring pictures of cathedrals. Perhaps there can be visits to other beautiful churches in the town. Perhaps one of the teachers, or a person in the community can tell the children of a personal visit to one of the world's great cathedrals. Here is surely a chance to deepen appreciation for their own church building—making and keeping it beautiful. In case the local church is being re-modeled or re-built, there will be all kinds of chances to link this with the entire church's program.

"In addition to beautiful church buildings, there are many ways that people have helped us learn to worship. Some have helped by giving us *beautiful music.*"

Perhaps a victrola can be borrowed, on which pipe-organ or chorus records of some of the great hymns can be played; perhaps the pianist will play these, or perhaps one of the parents or good friends of the children will sing; in some instances, the entire department could go to the church to listen to their own organist. The hymns chosen should be the simplest and most beautiful. For the superintendent who is fortunate enough to have a pianist who understands children and who is also a good musician, we suggest the use of some of the tunes harmonized by Bach, a man acknowledged by musicians as the greatest of their group, who devoted most of his marvelous talent to the production of music for the worship of God. Familiarity with such a record as one of his chorales, Victor Record No. 1373, would certainly enrich the life of any child.

"Some men have written *poems* in order to share their thoughts about God with other persons. There are some very old poems in the Bible which we read over and over because they are so beautiful." (Several parts of selections from the Psalms may be used, such as Psalms 8; 34: 1-5; 57: 7-11; 92: 1-5; 100; 105: 1-5.)

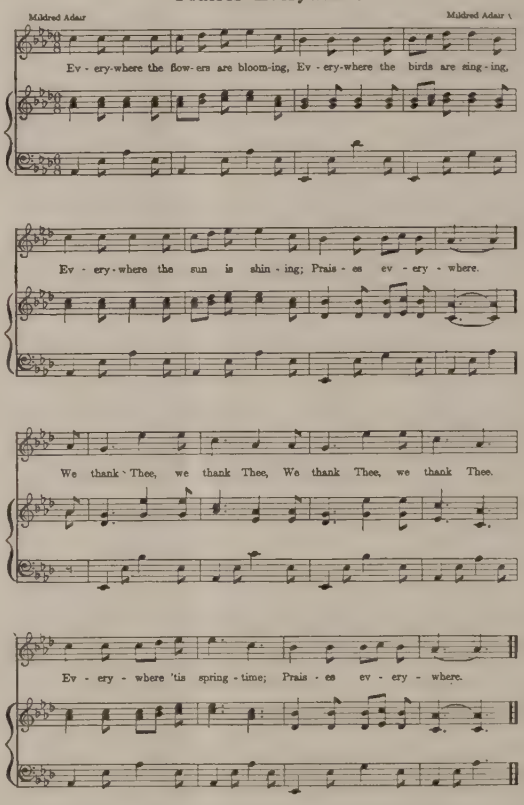
"There are other poems, too. You may remember the one written by Emerson. We may all want to learn this prayer-poem.

"We Thank Thee"

For flowers that bloom about our feet;
For tender grass, so fresh, so sweet;
For song of bird and hum of bee;
For all things fair we hear or see,
Father in Heaven, we thank thee.

For blue of stream and blue of sky;
For pleasant shade of branches high;
For fragrant air and cooling breeze;
For beauty of the blooming trees;
Father in Heaven, we thank thee.

Praises Everywhere


Mildred Adair
Mildred Adair
Ev - ery-where the flow-ers are bloom-ing, Ev - ery-where the birds are sing-ing,
Ev - ery-where the sun is shin-ing; Prais-es ev - ery - where.
We thank Thee, we thank Thee, We thank Thee, we thank Thee.
Ev - ery - where 'tis spring-time; Prais-es ev - ery - where.

—From *Primary Music and Worship.* Copyright, 1930, by the Presbyterian Board of Christian Education. Used by permission.

"There are also the great artists whose *pictures* make us want to worship God. Some of these pictures are those which we have loved a long time, such as "The Angelus." When you were in the beginners' department you learned to love the picture of the child who is praying—the artist thought of the child Samuel, and then painted this lovely picture that reminds us also of the Heavenly Father to whom Samuel prayed.

"Some people have helped us worship by the *stories* and *books* which they have written." (The superintendent can help the children see that the stories of actual occurrences help, but that imaginary incidents are also an aid. She can recall such a story as "Why the Chimes Rang" by Alden, or as an example of a Bible story—the story of Jacob's dream which caused him to realize that leaving his home and parents did not mean leaving God as he had thought.)

"*Many People* whom we know and see, are helping us." (Just how is the preacher helping the children of the primary department? How can they show their appreciation of him? And of their parents and teachers?)

"Other persons who are now living, but whom we do not see, are helping us." (The persons who have written some of the books which the children like . . . those who speak over the radio, etc., might be mentioned.)

PRAYER:

"Our Father, we thank thee for the wonderful things around us. We are glad that we can thank thee also for the beautiful things which make us happy. We are glad that there are beautiful cathedrals. We are glad that we have our own beautiful church. We are glad because of music, poems, pictures, and stories which make us think of thee. Today we thank thee for all the men and women and children who have made these things that remind us of thee. Amen."

Hear us thank thee, kindest Friend,
For the springtime thou dost send,
For the warm sunshine and rain,
For the birds that sing again,
For the sky so clear and blue,
For this happy Sunday, too.
Hear us thank thee.

JUNIOR WORSHIP PROGRAMS FOR APRIL

*By Lillian E. Reed**

The Programs for the month will be built around the theme, "Abundant Life." In preparation for Easter Sunday, perhaps the juniors will suggest suitable decorations. If they decide to use plants and flowers, it may be they would like to furnish these decorations, and then, after the service, carry them to the sick, or shut-ins, or to the hospital. It would be well to suggest sharing a part of their Easter program with the sick or shut-ins.

Most juniors love the hymn, "Jesus Christ Is Risen Today." May this not be a splendid opportunity to plan for a real study of this hymn? Some teaching hints will be found in the back of the *Junior Church School Hymnal* (Presbyterian Board of Christian Education). The gift of a plant or flower associated with this Easter hymn may make Easter more real.

*Superintendent of Children's Work, Pennsylvania State Sabbath School Association, Philadelphia.

April 5

THEME: *Abundant Life Through the Resurrection.*

PRELUDE: "Spring Song," Mendelssohn

CALL TO WORSHIP:

Lo, the winter is past,
The rain is over and gone,
The flowers appear on the earth;
The time of the singing birds is come,
And the voice of the turtle-dove is heard in the land.
—SONG OF SOLOMON 2: 11-12

HYMN: "O Joyous Easter Morning"

STORY (*may be told by a junior*): "The Easter Story"—John 20: 1-17

PRAYER

HYMN: "Jesus Christ Is Risen Today"

OFFERING: *Taken as an act of worship*

RESPONSE: (*to be used throughout the month*):

All things come of thee, O Lord
And of thine own have we given thee. Amen.

PERINTENDENT'S MESSAGE:

e love the beautiful flowers of the spring
e and the Easter music thrills us. We enjoy
beauties of nature, of song, of music, and of
ship more because Jesus came and lived here
earth. He revealed to us a God of love. Jesus
one day, "I came that ye may have life,
may have it more abundantly." The word
ndance" suggests plenty of fulness just as
he spring we see the trees, which, in the winter,
e all brown and bare but not dead, begin to
forth new leaves. The life was there but now
nore plentiful; it grows. So the life and death
Jesus brought out of the old ideas men had of
and his dealing with the world—fuller mean-
Before the coming of Jesus, there was little
of in a future life. There was no provision
for the sick, the helpless or the aged. With
awakening belief in immortality came a greater
ect for the life and health and comfort of other
ple. Today there are hospitals for the care
the sick and helpless. Homes are provided for
aged. People live in better homes. Many of
today will tune in on the radio and listen to
beautiful Easter music and the anthems sung
choirs far away. All this is a part of the
ndant life which Christ brought us.

O Living Christ, whose spirit dwells
With those who bare their souls to thee!
We would our own devotion prove;
Come to us, our Companion be,
Fill us with faith and hope and love.
—ANDERSON

MN: "The Glory of the Spring How Sweet"

April 12

IEME: *Abundant Life Through Forgive-ness*

ELUDE: "O Rest in the Lord," from "Eli-jah," Mendelssohn

PEAT IN UNISON: "Be ye kind one to another, tender-hearted, forgiving each other."

MN: "Dear Lord and Father of Man-kind"

ORY: (*given by a junior*): "David For-giving Saul"—I Samuel, chapter 24.

FERING

ORY: "Forgive Us Our Trespasses"

Dick was very angry at Charles, so angry that wished he might never see him again. Charles d been his very best friend but now they uld never be friends. Dick was a stamp col-ctor. He was very proud of the book in which had so carefully and neatly mounted his mps. He had some rare ones, too. Last week harles had decided to begin collecting and Dick d loaned him the precious book so that he ght make a list of those he wanted to secure. hen Charles returned the book, he came with apology.

"One of your stamps is lost, Dick," he an-unced. "It came loose from the mounting, d I put it on the table until I could get some ucilage, but when I came in after school with e mucilage, it was gone. We have looked erywhere. I'm so sorry. I'm going to try to t one like it for you."

When Dick looked to see which stamp it was, found it was one he had prized most. He ew it was almost impossible to get another like He felt very angry. "It was careless of you put it on the table," he said sharply. "I'll ver trust you with anything again." He could that Charles was deeply hurt, but he said thing. Turning away, he left the room without word.

Two weeks later Dick had an invitation to end a few days with his favorite uncle, who d just returned from Europe. Dick knew that would have interesting things to tell and show, so he could scarcely wait until the train could make the short trip to the city where Uncle John lived.

Dick was having a wonderful time. One afternoon he stood by the big table in the library, looking over a book of rare pictures which his uncle had shown him with pride. He knew that they were not only expensive, but that there were very few copies to be had. One picture interested him especially. He sat looking at it for several minutes. Then he lifted the corner of the page to turn it, but the button on his coat sleeve caught the page and before he knew it the page was torn to the edge of the picture.

Dick was startled and dismayed. It did not seem possible that it could have happened, that he could have torn this valuable book. He knew how his uncle would feel and it seemed to him that he could not bear to tell him. He could ask forgiveness but that would not restore the page. Perhaps his uncle would not forgive him and then he could not visit him again. He was thoroughly unhappy. At last he decided to write a note explaining how it had happened and leave it on the book, lying open at the torn page so that his uncle would see it when he came in.

Dick did not see his uncle until dinner and then he could not speak to him, for there were guests. He watched his uncle's face to see if he could tell how he felt. He was sure that Uncle John was more quiet and solemn than usual. Dick was quite miserable.

When the guests were gone, Dick went to the library. Uncle John was sitting by the fireplace, looking into the fire. He did not glance up when the boy entered. "I'm terribly sorry," said Dick timidly. "I know exactly how you feel because one of my best stamps got destroyed in the same way and by my very best friend. Can you forgive me?"

Uncle John smiled a little. "And did you forgive your friend?" he asked.

"No," said the boy, feeling ashamed. "If he felt like I do, I wish I had. Will you forgive me?"

"Yes," said his uncle quietly. "I am just asking God tonight to forgive me for repeating an untrue story about a business friend. I did not know it was untrue, but it may have harmed him. You see, I could not ask God to forgive me unless I was willing to forgive you, could I? Our world is made so that we must all forgive each other if we are to feel right when we think of God."

Dick was silent for a moment, feeling very thankful. Then he spoke. "Can you give me a sheet of letter paper, Uncle John? I have to write a letter to a boy friend."—From *The Kingdom of Love* by Blanche Carrier. Used by permission.

PRAYER:

"O Lord, thou hast said that if we do not forgive we shall not be forgiven. Give me grace to forgive as I desire to be forgiven. May I not hold resentment in my heart. If I have done anyone a wrong, help me to acknowledge it. If anyone has done me a wrong, help me to forgive it. Help me to put revenge out of my thoughts, remembering that it hurts most the one who takes it. May I forgive my friends as thou didst forgive thine enemies. For thy name's sake, Amen."
—From *Prayers for Boys* by Alleman

HYMN: "I Would Be True"

April 19

If conditions permit, this service may be held out-of-doors and may be a good time to start plans for Mother's Day. Perhaps locating a place where beautiful flowers grow which could be used for Mother's Day. A violin may be used for music.

THEME: *Abundant Life Through the Beauties of Nature*

PRELUDE (*violin and organ*): "Largo," Handel

CALL TO WORSHIP:

For the beauty of the earth,
For the glory of the skies,
For the love which from our birth
Over and around us lies.
Lord of all, to thee we raise
This our hymn of grateful praise.
—FOLLIOT S. PIERPOINT

HYMN: "We Thank Thee, O Our Father"

REPEAT IN UNISON: Psalm 19

OFFERING

HYMN: "This is My Father's World"

STORY: "The Boy Who Discovered the Spring" from *Why the Chimes Rang*, Alden (Bobbs-Merrill)

PRAYER:

Lord Jesus Christ, thou didst walk with thy disciples through the fields and the sea. Thou didst point out to them the birds and the flowers, the sky, the trees. Thou didst sleep with them under the stars and eat with them by the way. Thou wert weary and didst sit by the well. Be with us today. Help us to see the beautiful things in earth and sky which are signs of our Heavenly Father's love. When we are tired and hungry we remember that thou didst not have anywhere to lay thy head and didst pluck the grain for food. Make us content with the things we have. Watch over us and bring us safely home. For thy name's sake, Amen.

HYMN: "For the Beauty of the Earth"

April 26

THEME: *Abundant Life Through Friendship*

PRELUDE: "Pilgrim's Chorus," Wagner

CALL TO WORSHIP:

Leader: Jesus said, "Ye are my friends if ye do the things which I command you." (John 15:14)
Response: We would be friends of all the wide world over,
We would be growing like him every day.
Who when a child grew wise and loving
Filling his place in God's great world alway.
—JOSEPH YATES PEEK

HYMN: "I've Found a Friend"

VERSES ON FRIENDSHIP (*given by juniors*): Prov. 17:17, Prov. 18:24b, Luke 11:5-18, John 15:13, John 15:15.

OFFERING

HYMN: "The World, Dear Lord, Is Very Large" (Tune, Norton)

The world, dear Lord, is very large,
With people far apart.
Yet all alike, what e'er their needs,
Are children of thy heart.
And though some live in foreign climes,
Or islands of the sea,
One family tie unites them still
And they belong to thee.

Grant us to live as children should,
Who heed one Father's call
And, round a common place of prayer,
Desire the good of all.
So help us serve each other, Lord,
What e'er our race or clan,
That through our love for each may come
The brotherhood of man. Amen.

STORY: "Making Friends in a New School" from *The Golden Sparrow*, Harper (Friendship Press).

PRAYER: Gratitude for the friendship of Jesus and for the privilege of being friends to others.

APRIL SUGGESTIONS FOR LEADERS OF YOUTH

INTERMEDIATES

*By Betty Sholl**

April, the world over, abounds in much tural beauty. At this season, the human art responds as quickly to beauty as it es to the spirit which dominates at Christ-as time. Make a particular effort, there-re, to have your worship more than a mere rvice. Create an atmosphere of beauty. rose, spring blossoms, a picture, or music, ll do it. Do not expect to achieve and effect by just putting your flowers in a jar; select an attractive vase. Use such pictures as: "Woman, Why Weepest Thou?" by Mathias Schmid; "Dawn," by Farquaharson; "Morning," by Corot; "Spring" ("The Shepherd"), by Mauve. These may be secured from Campbell Prints, Inc., 59 West 19th Street, New York City. In choosing extra music be sure that it will be more than average.

Intermediates are keenly responsive. Do not expect to create appreciation for beauty and worship unless you yourself feel it. The leader must live a service before he can make it real to others. Always adapt material to your own particular group.

*Moorestown, New Jersey.

April 5

THEME: *The Beauty of Love*

"Greater love hath no man than this, that a man lay down his life for his friends."

PRELUDE: "Simple Aveu," by Francis Thomé.

CALL TO WORSHIP:

The Lord is my strength and song, and is become my salvation.
The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of God doeth valiantly.
The stone which the builders rejected is become the head stone of the corner.
This is the Lord's doings; it is marvelous in our eyes.

RESPONSE: "Sanctus," from Gaul's "Holy City."

LEADER:

I say to all men, far and near, That He is risen again;
That He is with us now and here, and ever shall remain.
And what I say, let each this morn go tell it to his friend,
That soon in every place shall dawn His kingdom without end.

—*Trans. by* CATHERINE WINKWORTH

HYMN: "Breaks the Joyful Easter Dawn"

MEDITATION: (pianist plays softly, "O Love That Wilt Not Let Me Go.")

For the gift of thy Son Jesus, we thank thee, Father. We thank thee for all that he taught by his gracious living. Help us so to live.

For His great love so freely spent for others, we thank thee, Father. He thought of others, not of self, and no sacrifice was too great to give, even life itself. Help us so to give.

For Christ's great example of self-control, we thank thee, Father. For love's sake he felt the scourge upon his back, the thorns on his brow, the sharper cut of words and friends who proved false. Help us so to love.

For the great triumph over death, we thank thee, Father. Because of Jesus, superstition and fear of death have vanished. Because of Jesus there is new life, new hope, new joy. Help us so to live.

RESPONSE: "Threefold Amen"

SCRIPTURE: II Cor. 5: 15, 17-20. (This Scripture deserves particular consideration.)

HYMN: (Tune, Eaton.)

O Jesus, youth of Nazareth,
Preparing for the bitter strife,
Wilt thou impart to every heart
Thy perfect purity of life?

O Christ whose words make dear the fields
And hillsides green of Galilee,
Grant us to find, with reverent mind,
The truth thou saidst shouldst make us free.

O suffering Lord on Calvary,
Whom love led on to mortal pain,
We know thy cross is not a loss
If we thy love shall truly gain. Amen.

—FERDINAND Q. BLANCHARD

MEDITATION (*Violin*—"Beneath the Cross of Jesus.")

SCRIPTURE: John 15: 9-15

HYMN: (Tune, Munich—"O Word of God Incarnate")

As comes the breath of spring,
With light and mirth and song,
So does God's Spirit bring
New days—brave, free and strong.
He comes with thrill of life,
To chase hence winter's breath,
To hush to peace the strife
Of sin that ends in death.

He comes like songs at morn,
Flooding the earth with joy,
Till men of him new-born
New strength in praise employ,
He comes to rouse the heart
From drifting to despair,
Through high hope to impart
Life with an ampler air.

He breathes, and there is health,
He moves, and there is power,
He whispers, there is wealth
Of love, His richest dower.
His presence is to men
Like summer to the soul;
His joy shines forth, and then
Life blossoms to its goal.

—D. L. RITCHIE.

LEADER:

When men shall say to thee
Lo, Christ is here!
When men shall say to thee
Lo, Christ is there!
Believe them; yea, and this—
Then thou art seer
When all thy crying clear
Is but: Lo here, Lo there, Ah me
Lo, everywhere!

—FRANCIS THOMPSON.

SUGGESTED STORY: "The Boy Who Discovered the Spring," by Raymond Macdonald Alden, in "*Why the Chimes Rang, and Other Stories*" (Bobbs-Merrill).

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April 12

THEME: *The Beauty of Nature*
"Doth not even nature itself teach?"

PRELUDE: "The Monastery Bells," by Lefébure-Wély.

HYMN: (Tune, Morecambe—"Spirit of God Descend Upon My Heart.")

O thou who hearest every heart felt prayer,
With thy rich grace, Lord, all our hearts prepare;
Thou art our life, thou art our love and light,
O let this worship hour with thee be bright.
Amen.

SCRIPTURE: Psalm 148

RESPONSE (*sung*):

Holy, holy, holy, Lord God of hosts!
Heaven and earth are full of thee;
Heaven and earth are praising thee,
O Lord most high!

VIOLIN SOLO: "Spring Song," by Mendelssohn.

LEADER:

Sweet as the breath of vernal shower,
The bee's collected treasures sweet,
Sweet music's melting fall, but sweeter yet
The still small voice of gratitude.

SILENT PRAYER: To thank God for his great gifts in nature.

HYMN: "Fairest Lord Jesus"

POEM:

"Good Company"

Today I have grown taller from walking with the trees,
The seven sister-poplars who go softly in a line;
And I think my heart is whiter for its parley with a star
That trembled out at nightfall and hung above the pine.

The call-note of the red bird from the cedars in the dusk
Woke his happy mate within me to an answer free and fine;
And a sudden angel beckoned from a column of blue smoke—
Lord, who am I that they should stoop—these holy folk of thine?

From Karle Wilson Baker's *Blue Smoke* by permission of the Yale University Press.

SOLO: "Trees," by Joyce Kilmer.

POEM:

"A Little Song of Life"

Glad that I live am I;
That the sky is blue;
Glad for the country lanes,
And the fall of dew.

After the sun the rain,
After the rain the sun;
This is the way of life,
Till the work be done.

All that we need to do,
Be we low or high,
Is to see that we grow
Nearer the sky.

—LIZETTE WOODWORTH REESE

HYMN: "This Is My Father's World"

SUGGESTED STORY: "Growing toward God," by Margaret Eggleston

April 19

THEME: *The Beauty of Living*
"We also should walk in newness of life."

PRELUDE: "The Swan," by Saint-Saëns.

LEADER: In the beauty of silence let us worship Him who is life eternal.

MEDITATION: (After a moment of silence, unannounced the pianist plays "Breathe on Me, Breath of God.")

HYMN: "Breathe on Me, Breath of God"

RESPONSIVE READING:

Leader: Then spake Jesus . . . unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.
Response: Even life for evermore.
Leader: I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.
Response: He that hath the Son hath the life.
Leader: I am the way, and the truth, and the life.
Response: Teach me thy way, O Lord, and lead me in a plain path.
Leader: These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.
Response: Greater love hath no man than this, that a man lay down his life for his friend.

PRAYER:

Giver of all gifts, we thank thee for them every one: most of all for Christ our Saviour. We would give our hearts to thee in love and our lives in service. Help us to see how good it is to belong to thee; to live as thy children in this beautiful world, to help thee in the work of thy kingdom.

We pray for pure hearts; for faith and courage and victory. May duty shine before us because it pleases thee and brings us to our best. Help us to love that which is good, to hate evil; to be earnest in work and faithful in everything; and to help some one every day. This we ask in Jesus' name. Amen.

PRAYER HYMN: "Draw Thou My Soul, O Christ"

STORY: "Pippa Passes" by Carolyn Sherwin Bailey, an adaptation from the poem by Browning.

HYMN: (Tune, Roseate Hues)

O God, whose love is over all
The children of thy grace,
Whose rich and tender blessings fall
On every age and place;
Hear thou the songs and prayers we raise
In eager joy to Thee,
And teach us, as we sound thy praise,
In all things Thee to see.

To see thee in the sun by day,
And in the stars by night,
In waving grass and ocean spray,
And leaves and flowers bright;
To hear thy voice, like spoken word,
In every breeze that blows,
In every song of every bird,
And every brook that flows.

To see thee in each quiet home,
Where faith and love abide,
In school and church, where all may come,
To seek thee side by side;
To see thee in each human life,
Each struggling human heart,
Each path by which, in eager strife,
Men seek the better part.

—JOHN HAYNES HOLMES

POEM:

Into my heart's treasury
I slipped a coin
That time cannot take
Nor thief purloin,—
Oh, better than the minting
Of gold-crowned king
Is the safe-kept memory
Of a lovely thing.

—SARA TEASDALE

PRAYER:

Give me, O God, some beauty for each day. Open my eyes to see the tenderness of human love, the glowing joy of trees and birds and flowers. Open my ears to only what is kind and true and noble. Open my mouth to speak only that which will help and lift. Open my heart to every touch of love—thy great love, the love of those I meet each day. So shall I live for thee, and in the living find all that is beautiful. Amen.

April 26

THEME: *The Beauty of Self*
"The builders have perfected thy beauty."

PRELUDE: "The Shepherd Boy," by Wilson

CALL TO WORSHIP:

Holy Spirit, Truth Divine,
Dawn upon this soul of mine;
Word of God, and inward light,
Wake my spirit, clear my sight.

HYMN: "Now in the Days of Youth" (*First three stanzas*)

PRAYER:

Give us clean hands, clean words, and clean thoughts; help us to stand for the hard right against the easy wrong; save us from habits that harm; teach us to work as hard and play as fair in thy sight alone as if the whole world saw; forgive us when we are unkind and help us to forgive those who are unkind to us; keep us ready to help others at some cost to self; send us chance to do a little good each day, and to grow more like Christ. Amen.

SCRIPTURE: Matt. 7: 24-27

A CREED (*to be read in unison*):

I believe in the beauty of the love and sacrifice of my parents. I believe that their greatest desire is for me to have the best.

I believe in the interest of my teachers, those who are aiding in the development of my body, mind, and talent.

elieve in the interest of my friends—their play
laughter, their sympathy and understanding.
elieve in the worth of a life lived as Jesus
., that it is the way to true joy and happiness.
us believing, I will seek for my life only that
is beautiful. I will recognize evil as evil,
see beyond that which is finer. I will ever be
to grow mentally, physically, socially, and
ually. I will be the kind of friend in which
self believe. I will remember that all that
nk and say and do reflects on my apprecia-
of my parents, my teachers, my friends, and
God.

ITATION: (The leader might read the
ords of the following hymns while the
oup sits with bowed heads. The pianist
ould play the music through after the
ading of each stanza, playing the "Amen"
ter the last. The music should be soft,
t of normal rhythm.)

Christ, the Way, the Truth, the Life,
ow me the living way,
at in the tumult and the strife,
may not go astray.

(*Music*)

ach me thy patience; still with thee
closer, dearer company,
work that keeps faith sweet and strong,
trust that triumphs over wrong.

Music, "O Master, Let Me Walk with Thee")

ily our lives would show
eakness made strong,
olisome and gloomy ways
ightened with song;
me deeds of kindness done,
me souls by patience won,
ear Lord to thee,
ear Lord to thee.

(*Music*, "Master, No Offering")

would be friend of all, the foe, the friendless;
would be giving, and forget the gift;
would be humble, for I know my weakness;
would look up, and laugh, and love, and lift,
would look up, and laugh, and love, and lift.

(*Music*, "I Would Be True")

nd thus we pray in word and deed,
hy kingdom come on earth, O Lord.
work that gives effect to prayer,
hy purpose for thy world we share.

Music, "O Son of Man, Thou Madest Known")

GGESTED STORY: "A Handful of Clay," by Henry van Dyke, in *The Blue Flower*. (Scribners' Sons).

SENIORS AND YOUNG PEOPLE

By Roy A. Burkhart

Introductory Remarks

The emphasis chosen for this month is entures in Homemaking" for seniors and ung people. We believe such an emphasis timely in these days when young people e constantly made aware of the downfall many homes on the one hand, and of the c function of life through conversation and the multiplicity of stories of one sort or ier in the newspapers on the other hand. ese tendencies are becoming so marked at many young people are wondering if ppy home life is possible. Also, without question, many young people are actually ving difficulty in their present homes rough conflicts with their parents, and me emphasis in the church school is needed help them make adjustment and to see e positive values of home life.

May we help young people through wor ip to explore their relationship with their esent homes and with the homes they will uild themselves; and may we help them to ok with prophetic insight into the homes the future.

Specific services for each Sunday have not en provided, but the program for the first unday is worked out in some detail as a uggestive guide, and then some materials e given for the other Sundays.

THEME FOR THE MONTH: *Ventures in Home Building*

April 5

THEME: *The Meaning of True Home Building*

CALL TO WORSHIP:

The cornerstone in Truth is laid,
The guarding walls of Honor made,
The roof of Faith is built above,
The fire upon the hearth is Love,
Though rains descend and loud winds call,
This happy home shall never fall.
—JOHN OXENHAM

May this be our purpose, to lay within the ideals we cherish for our homes of someday such a cornerstone as John Oxenham so beautifully paints in this poem. May we remember that such a cornerstone is made up of all the attitudes, habits, and actions of every day.

It will mean much to give this month of April to think through the issues involved in the building of happy home life. In what area can a person be called successful if he fails as a home builder?

HYMN: "For the Beauty of the Earth"

LITANY:

Leader: To a quest for the secret of building a happy home,
All: I dedicate myself in worship, O God.
Leader: To discover the way to live now that will mean much for this home that someday I may build,
All: I dedicate myself in worship, O God.
Leader: To realize those immeasurable values of human friendship which only the long years of the fellowship of marriage can give,
All: I dedicate myself in worship, O God.
Leader: To a kindly and earnest analysis of all the forces that disintegrate as well as those that ennoble and beautify the home life of our day.
All: I dedicate myself in worship, O God.
Leader: To strengthen, by hand and brain and heart, the home life of the world, for the sake of the finer manhood and womanhood of tomorrow.
All: I dedicate myself in worship, O God.

SCRIPTURE: Luke 1: 46-56.

TALK: Use one of the following ideas—

Have your pastor give an explanation of the marriage ceremony, and in that connection discuss the meaning of home life.

Or, have one of the young people, or one of the teachers give a talk on the meaning of home making. The following material may be valuable:

Dr. Wieman, in his recent book, *The Issues of Life*, mentions seven precious values to be attained in friendship. But to achieve these values and to experience such a friendship he says that three conditions must be met. First of all, the associations must be long-continued and intimate; second, two individuals must share together the problems of life and death; third, two individuals must have some object which is very precious to both of them. Then he says, "In marriage all these conditions are met. In wedlock is the golden opportunity for the kind of association we have described, offering the greatest values of communication life can give."

"You have Christ's authority for believing that the relationship between two free, equal personalities is only fully realized when both enter into a life-long union of mutual love and service to God, to each other, and to their children."

Three hundred young people, ages sixteen to twenty-four, were asked recently what influence in their lives had meant most, and more than ninty-four per cent mentioned their homes as having more influence than anything else.

SOLO: "Mother Machree"

CLOSING PRAYER:

O God, search our hearts with the light of thy care. Help us to be lights along the pathways of life, to friend and foe alike. May our purity be as the rays of the mountain sunrise, our character as the beacon light at the harbor entrance, and our love and friendship as the glow of the friendly fireside. Thus we shall seek to live and grow in vision and love so. in the fullness of time. to be able to build a home which will be a symbol of Christ's community of all sons of God. Amen.

April 12

THEME: *Sharing With Our Parents, in Home Building*

SUGGESTED MATERIALS

SCRIPTURE READINGS: "Jesus and His Family," Luke 2: 40-52.
"Jesus and His Mother," John 19: 25-27.

SUGGESTED HYMNS:
"Faith of Our Fathers"
"There Is Beauty All Around"
"Ring Out the Old, Ring In the New"
"Hail the Glorious, Golden City"

SUGGESTIONS FOR A TALK ON MOTHER, BY A GIRL:

Now is the time to be a good friend to your mother, making her happy by all you are and giving her faith in God and in you.

If you are a girl, take many a walk with her. Sit at her feet to learn. See life through her eyes and understand with her heart. Of course, you may not do as she does, but her experience will be of value.

If you are a boy, have many dates with your mother. She can help you to understand many facts about women which will save you from a multitude of sins against your life mate. She will help you to understand that a woman likes some share in plans. You are wise if you learn from your mother even though she may say little.

If your mother lives in heaven and in your life and memory, then select some successful mother whose confidence you wish to share. Seek her counsel—go with clear and frank questions.

Mother is a name sweet and glorious next to the name of Jesus. The wonder of that name depends on you.[1]

Lord, give to the mothers of the world
More love to do their part,
That love which reaches not alone
The children made by birth their own
But every childish heart.
Make in their souls true motherhood,
Which aims at universal good.

SUGGESTIONS FOR A TALK ON FATHER, BY A BOY:

Not enough is said about the fathers of the world. Mother means more to many of you because she does more for you, is with you more, is oftentimes easier in her demands. On the other hand father is out making an economic struggle and because of this situation is, in many cases, not so tied up with worries, affairs, and joys of the children. Father is just as important as mother, and you must give him his place.

Have dates with him when you can, discuss the hazards and joys of home making. He has much more wisdom to impart than you may think. Be his comrade for your sake.

Shortly before I was married, I took a walk with my father along many of the thoroughfares of home life. His words are still clear in my heart, and these years of experience have proved him a guiding star. A boy should learn from his father the lessons he should know before his wedding day.

A young builder of his dream home told me recently that his father gave him a heart-to-heart message, which helped to guide both his heart and mind. He gave me permission to quote it here. Seal it in your code of living.

"Make the first day a symbol of all that your life together is to be: love leading you, not lust; ennobling, not enslaving, your mate; climbing higher, not falling lower; and seeking beauty, truth, abiding worth, and not being a fool."[1]

OTHER MATERIALS:

"The Heroism of the Mother"

Is not the highest heroism that which is free even from the approbation of the best and wisest? The heroism which is known only to our Father, who seeth in secret? The Godlike lives lived in obscurity? How many thousands of heroines there must be now, of whom we shall never know. But still they are there. They sow in secret the seed of which we pluck the flower, and eat the fruit, and know not that we pass the sower daily in the streets. One form of heroism—the most common. and yet the least remembered of all—namely, the heroism of the average mother. Ah! when I think of that broad fact, I gather hope again for poor humanity; and this dark world looks bright—this diseased world looks wholesome to me once more—because, whatever else it is not full of, it is at least full of mothers.

—CHARLES KINGSLEY

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[1] Material for these two talks taken from *The Home of My Dreams* by Burkhart. Used by permission.

"Happy He with Such a Mother"

Yet was there one . . .
Not learned, save in gracious household ways,
Not perfect, nay, but full of tender wants,
No Angel, but a dearer being, all dipt
In Angel instincts, breathing Paradise,
Interpreter between the Gods and men,
Who look'd all native to her place . . .
Happy he
With such a mother! faith in womankind
Beats with his blood, and trust in all things high
Comes easy to him, and though he trip and fall
He shall not blind his soul with clay.
—Alfred Tennyson

April 19

Theme: *Foundation Stones in the Palace, called the Home*

The committee planning this service should decide what factors are vital in the foundation of a home, and then work out the service around these elements.

The following is a suggestion:

Call to Worship:

We have come today to lay, in our imaginations through worship the foundation stones in the Palace of our Dreams, called the home. May we worship in truth and beauty, the Lord and Master of Life.

Leader: The first foundation stone, we will lay, deep in the undersoil of our purpose, is Beauty.
All: Sing third stanza of "For the Beauty of the Earth."
Leader: Next to Beauty, we lay the foundation stone of Character. Our homes, like our world, can never be greater than we are.
All: Sing "I Would be True"
(It would, also, be effective to unveil a picture of "The Madonna and the Child" at this point in the experience.)
Leader: And, we lay the foundation stone of Faith. To gain the joys and power of marriage, two people must stake everything they have. Faith is the vestibule to every great experience of discovery in life.
All: Sing "O Love, That Will Not Let Me Go"
Leader: The next foundation stone is also the corner stone. It is Love. By love we do not mean blind urge or mere passion. It it love, artful love, based upon the highest appreciations of mind and spirit. It is a love that is intelligent. It is the kind of love that climbs.
All: "Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated; never resentful; love is never glad when others go wrong; love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears."[2]
Leader: One more stone, we lay today. It is the foundation stone of Understanding. Without it, the Palace would crumble and be, in a short period, ruined. It is a symbol of a spirit that anticipates problems before the building begins; it analyzes and interprets temperamental qualities of both parties, it thinks through the whole matter of personal responsibility; it discusses church relationship; it deals with money; family loyalties; it decides on the place children are to have in the home, it agrees on the man's vocation, it means that the two people who sign the contract have decide to share this venture after careful thought, planning, and prayer. Indeed, today, in worship we lay the foundation stone of Understanding.
All: Sing "Love Thyself Last."

April 26

Theme: *To Improve and Beautify the Homes of the Future*

What can the young people of today do to insure better homes in the future? What can they do to help other young people lay right foundations for their homes?

It would be interesting to build the worship experiences around some of the possible defects which often manifest themselves in the structure of the home. Some of these are:

1. Wrong idea of personal liberty.
2. Entering into the marriage relationship without careful thinking and time to get well acquainted.
3. Lack of economic resource, or a too great amount of such resource.
4. Family interference.
5. Social disease.

Or, emphasis could be given to the el ments that should be included into a hom program as worship, play, service, and so o In this connection there could well be speech by some successful parent.

[2] Moffatt's translation of the New Testament.

Suggested Materials

O Thou whose gracious presence blest
The home at Bethany,
This shelter from the world's unrest,
This home made ready for its Guest,
We dedicate to Thee.

We build an altar here, and pray
That Thou wilt show thy face
Dear Lord, if Thou wilt come to stay,
This home we consecrate today
Will be a holy place.
—Whittier

The windows of the place wherein I dwell
I will make beautiful. No garish light
Shall enter crudely; but with colors bright
And warm and throbbing I will weave a spell,
In rainbow harmony the theme to tell
Of sage and simple saint and noble knight.
Beggar and king who fought the gallant fight.

These will transfigure even my poor cell.
But when the shadows of the night begin,
And sifted sunlight falls no more on me,
May I have learned to light my lamp within;
So that the passing world may see
Still the same radiance, though with paler hue,
Of the sweet lives that help men to live true.
—Author Unknown

"House Blessing"

Bless the four corners of this house,
And be the lintel blest;
And bless the hearth and bless the board
And bless each place of rest;
And bless the door that opens wide
To stranger as to kin;
And bless each crystal window-pane
That lets the sunlight in;
And bless the roof-tree overhead
And every sturdy wall.
The peace of man, the peace of God,
The peace of love on all.
—Arthur Guiterman, From *The Laughing Muse*, copyright, 1915, by Harper & Brothers

APRIL SUGGESTIONS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

By S. W. Hutton*

Getting Ready

Worship services don't "just happen." They are planned for and carried out with diligence and skill. April offers four Sundays of real opportunity to superintendents in the church school. Yes, showers of blessing will be yours through your leadership in periods of worship during April. Let us go "walking in the rain" together.

In preparation for April, and especially Easter, assign to some resourceful worker, or group of workers, the responsibility for the decoration of your church school assembly room. Palms, Easter lilies, ferns, seasonal posters, and other decorative items will be serviceable. Pictures such as "The First Easter Dawn" by Thompson, "Woman, Why Weepest Thou" by Von Uhde, "Peter and John Running to the Tomb" by Burnand, are all good for the Easter season. By using a catalogue of the Perry Picture Company, Malden, Massachusetts or of some other picture company of your choice you can secure any of the above and also small, inexpensive prints of an Easter picture for distribution in your school. Some schools may find it possible to secure a large Easter picture for unveiling on the morning of April 5th. If so the entire worship service of the morning should be built around this feature.

In many schools Easter is a day of decision, or a forward step day. Where this is true the worship service may with good effect be brought to a climax in a period of life dedication. Where this is not advisable as a part of the opening period of worship you can at least help to pave the way for this response.

Think through your April programs with your associates. Make definite preparation for each period of worship, checking on every detail that the highest response may be experienced. True worship finds us at our best. Assign your key leaders to specific program duties then turn their way such helpful suggestions as you may find.

Themes for April

By way of suggestion the following themes are offered for the four Sundays in April, all carrying out the general theme, "The Living Christ."

April 5, (Easter) "He Lives Again," designed to quicken the hearts of all to a deeper realization of the ever-living Christ whose resurrection story is on every Christian's tongue the world around.

April 12, "Worshiping Christ." In this service the key attitude is that of adoration. We worship a living Christ, not a dead one; a spirit-stirring Christ, not an image of gold, of brass, or of iron.

April 19, "Imitating Christ." Here our aim should be to encourage eagerness to imitate Christ in our thinking, our speech, and in our deeds.

April 26, "Seeking Christ's Forgiveness." The nearer we draw to Christlike character the more plainly do we see our own sinfulness. By this worship service we seek to make real the attitude of penitence.

It will lend definiteness to these attitudes, so earnestly desired, if the programs can be mimeographed so that each worshiper ma see the theme notations.

A Suggested Program

(This same general order, or outline, ma be used throughout the month with suggeste variations pointed out in the source materi offered below.)

Hymnic Prelude: (See list of hymns)
Call to Worship: (Use the same one eac Sunday during April)
O bless our God, ye people, and mak the voice of his praise to be heard; whic holdeth our soul in life and suffereth n our feet to be moved.
Hymn: (Choose from the list below)
Short Prayer: (Word this prayer though fully, embodying the theme of the mor ing)
Responsive Scripture Reading: (Suggest readings below. Where it is not possib to read responsively have some individu read the Scripture.)
Hymn: "Lamp of Our Feet, Whereby W Trace" (Use the first stanza April 5, t second April 12 and so on through th month.)
Special Feature: (Poem, picture unveilin story, dramatization, music, or other bri special message appropriate and worshi ful.)
Prayer: (Vary the form of this prayer fro week to week. Call upon two or thr teachers one Sunday, use a group of you people one week, suggest thoughts f silent prayer, have a prayer hymn play while all eyes are closed and all hea bowed, or ask all to join in a unis prayer.)

*Professor of New Testament and Worship Ministries, Texas Christian University, Fort Worth, Texas.

ERING SERVICE: (Follow this same service ch Sunday)

nison Reading:

Teach us to know Thee as Thou art;
To give as Thou has given.
O show us how a loving heart
May make this world a heaven.

ayer: (Just a brief sentence.)

fertory: "Dear Lord Each Selfish Thought"

IN: "Must Jesus Bear the Cross Alone"
Use the first stanza each Sunday during ie month.)

EDICTION (*In unison*):

t the words of my mouth and the meditation y heart be acceptable in thy sight, O Lord strength and my redeemer.

Worship Source Materials

TABLE PRELUDES:

Lord, Speak to Me That I May Speak"
'll Live for Him"
Beneath the Cross of Jesus"
Thou Didst Leave Thy Throne"

MNS OF PRAISE:

Crown Him with Many Crowns"
The Day of Resurrection"
Hark! Ten Thousand Harps and Voices"
Fairest Lord Jesus"
Take My Life, and Let It Be"

GESTED SCRIPTURE:

Romans 12
Psalm 51: 1-4, 7-10
John 20: 1-18
Romans 6: 1-18
Romans 8: 1-11
Matthew 28

EMS:

"My Pre-Easter Prayer"

Lord, lay some soul upon my heart
And win that soul through me,
And may I nobly do my part
To win that soul to thee. Amen.

"An Easter Wish"

May the glad dawn
Of Easter morn
Bring joy to thee.
May the calm eve
Of Easter leave
A peace divine with thee.
May Easter night
On thine heart write,
O Christ, I live for thee!
—AUTHOR UNKNOWN

"The Church School Teacher"

The eyes of the ages are toward him.
The love of the race is his own.
The heart of the world will reward him,
With a name that is more than a throne.
The life that he lives is unending,
For he is the servant of youth.
Earth is lit by the flame he is tending
—This priest at the altar of truth.
—CLARENCE FLYNN

"Thou, O Christ"

Thou, O Christ art all I want;
More than all in thee I find;
Raise the fallen, cheer the faint,
Heal the sick and lead the blind.
Just and holy is thy name,
I am all unrighteousness;
False and full of sin am I
Thou art full of truth and grace.
Other refuge have I none;
Hangs my helpless soul on thee;
Leave ah! leave me not alone,
Still support and comfort me;
All my trust on thee is staid,
All my help from thee I bring;
Cover my defenseless head
With the shadow of thy wing.
—CHARLES WESLEY.

"Lest I Should Miss the Way"

Yea, Master, it is plain. Thou art the Way.
To walk the Way is just to be like Thee
In Spirit, purpose, passion. So I pray
For grace divine, for inward light to see,
Lest I should miss the Way.

"About My Father's business," thou didst say.
I, too, in youth pledged life to that one end.
The purpose lives. But flesh is weak today,
Life's pressure great; be near me to befriend,
Lest I should miss the Way.

"Thy will be done!" I hear it with dismay.
Surrender! Consecration! Leaving all!
Dare I be true? Oh, help me not betray,
But share with thee the wormwood and the gall,
Lest I should miss the Way.

Disciples sleep, thou goest alone to pray!
So comrades spurn the path marked out for me.
'Tis better thus forsaken than to stray;
And yet I shrink—oh, hold me close to thee,
Lest I should miss the Way.

Blood stains thy path. And where I walk today
The road is rough; my feet are bleeding, too.
Help me unswerving courage to display,
In fellowship of suffering to be true,
Lest I should miss the Way.

If mine a cross like on thy shoulders lay
Of calumny and hate, then grant that I
May bear it cheerfully the livelong day—
Like thee, accept reproach without reply,
Lest I should miss the Way.
—SELECTED.

SUGGESTIONS FOR SPECIAL FEATURES:

Solos:

"I Think When I Read That Sweet Story of Old"
"The Bread That Giveth Strength"

Hymn Interpretation:

"Lord Speak to Me," page 298 *Worship and Hymns*, Bethany Press, St. Louis.

Stories:

Stuart's *Tell Me A True Story* contains one or two very suitable for use during April. These are Bible stories. "Johnny's Easter Flower," by Rose M. Russell or "The Little Brown Bulb," or "A Story of Easter" are titles of stories suitable for children. If these particular stories are not available, doubtless some book of good stories in your home or library will contain worthy stories with similar themes.

Dramatization:

If you can attempt a special feature a little more difficult than any mentioned above though quite useable, "The Triumph of Love" (An Easter Service requiring fourteen characters besides a little child) by Margaret Slattery will bring a great sense of satisfaction to all. It is available through The Pilgrim Press, Chicago or Boston, 6c a copy.

Picture Unveiling:

Should you be able to arrange for this special item in one of the April worship services have the picture suitably framed, resting on an easel on the platform in plain view of all, a veil covering the picture until ready for its use. When the picture has been unveiled let all look upon it for a few seconds in silence, studying its message, then tell the story of the picture giving the interpretation.

Using Current Literature in Youth Programs

(Continued from page 16)

7. Dramatization is now regarded as an important element in any program of religious development. But it is sually used either as a finished production, or as a project which the production is one phase of a study-worship-rvice project. But very few groups have seen the possibilities of reading good plays together. Several years go, a student leader in Iowa planned several evenings uring which Channing Pollock's "The Enemy" and "The ool" were read. He was amazed at the deep impression hich was made upon the group. Sometimes discussion ill follow; sometimes prayer is the only immediate conusion; sometimes service enterprises will be outcomes. hat an opportunity to discuss the deeper aspects of our eligious belief and experience there is in the reading toether of *The Green Pastures*, Connelly, (Farrar, Rineart). (The only difficulty about the use of this book is the alect; the persons who read must be well prepared and ompetent, so that the language does not get in the way of e thought.)

Narratives, essays, poetry, drama, news articles—these ay all become part of the resource of the leader of young eople. Indeed, the program that does not draw upon ese materials leaves its young people poor culturally and akes little contact with contemporary thought.

A Junior Choir Easter Service

(Continued from page 21)

There was no recessional and no announcements were necessary. Each visitor was given an attractively printed program. A period of silence marked the intermissions between parts of the story. The entire service, however, took but thirty minutes—presenting a sweeping panorama of the story from the Creation to the present day, the Scripture supplementing the messages in song.

Unanimity of action on the part of the choir was essential. The director was not seen during the performance. The simple robes helped the children to catch the spirit of the occasion. The piano was placed and played as a secondary part. Some of the songs were sung in two parts. Every phase of the program moved along without embarrassing errors.

What was done in this church could be repeated in hundreds of churches, if some leader of music could direct her attention for a time to the children's voices.

NOTE.—Music and words for most of the songs appearing above may be found in any church hymnal. The little response verse (John 3: 16) "For God So Loved the World" was arranged by Charles H. Gabriel and may be found as No. 314 in *Bible Songs No. 4*, published by the United Presbyterian Board. "Lift Up Your Heads" was a special number from the Junior Choir Series arranged by Mary Louise Butler. This choir used the Lingram Octavo Edition No. 1. The Hallelujah Chorus is in Handel's famous Oratorio "The Messiah"—in this case it was greatly simplified by the director for use with the children.

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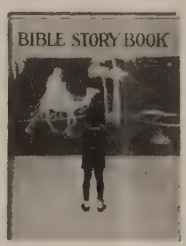

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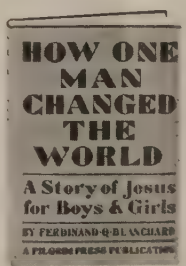

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What's Happening in Religious Education

ROUND was recently broken for the new International House, the residence and center for foreign students to be built the University of Chicago quadrangles. structure, which with its furnishings will in excess of two million dollars, has been nced by Mr. John D. Rockefeller, Jr., and extend the university buildings practi- y to the Illinois Central line on the east. site of the International House is that the old Del Prado Hotel of World's Fair es. More than one thousand foreign stu- its are now attending educational institu- is in the Chicago region, and the purpose the International House will be the pro- tion of international friendship and under- nding between members of this representa- group.

T THE close of the first decade of the Auburn School of Religious Education nes the resignation of Dean Edward P. John, to whom is due, in large measure, school's successful period of organization, velopment, and progress. A year ago . St. John felt that his physical strength cessitated his being excused from adminis- tive duties, and it now seems imperative it the teaching work also be given up. s distinguished service is reviewed by esident Reed: "Giving of himself, his time, wisdom, his experience, and his strength thout stint, and with unwearying devo- n Dr. St. John has built himself into the hool . . . The Auburn Schools owe him debt of gratitude which can never be paid cept in expressions of appreciation and in eager effort to carry on to even greater iciency the work which he has so construc- ely begun."

N January 28 Mr. Clyde E. Baker, Con- ference Director for the Upper Iowa nference of the Methodist Episcopal urch, was fatally injured in an automobile cident. Dr. Merle N. English, in announc- g the death, paid the following tribute to r. Baker: "He was one of our most highly teemed directors, a fine Christian gentle- an with splendid leadership ability. For any years before becoming Conference Di- ctor he had been Conference Secretary of e Epworth League and active in every ase of that work, as well as the general rk of religious education."

ECRETARY Ray Lyman Wilbur has an- nounced that a National Advisory Com- ittee on the Education of Negroes has been rmed by the Office of Education. Nomina- ns for the personnel of this group were ade mainly by officers of the National As- ciation of Teachers in Colored Schools, though several other national educational odies cooperated in this selection. The eneral purpose of the committee will be to ve advice and counsel with respect to poli- es and problems which will arise from time time, and it is also hoped that members the group will act as contact representa- ves in the various geographical centers in terpreting the needs of the race to the ffice of Education, and, in turn, the plans d program of the Office to the race which is endeavoring to serve.

R. ARTHUR SHERMAN, of China, has accepted an appointment as secretary of lissionary Education in the Department of eligious Education of the National Council the Protestant Episcopal Church.

NOTEWORTHY progress has been made through the Greek Orthodox Church Schools of America, which were started in 1927 by Rev. Philaretos Johannides, Bishop of the Greek Orthodox Church in Chicago, and Mr. George Alexander, a prominent religious educator who assumed responsibility for organizing and directing the whole movement.

For several months and until the first nucleus was successfully formed, the organization limited itself to Greater Chicago, but later on it spread as far west as California and was met by a great response on the part of the various Greek communities scattered throughout that region. In 1928 the movement, at the request of the Holy Synod of the Church, became known as the Greek Orthodox Church Schools of America; and at that time a goal was set for the establishment of 240 church schools in an equal number of Greek communities all over the Union, together with the preparation of lesson material and the training of volunteer church school teachers.

Through hard work and devotion on the part of the leaders of the Church, and with the assistance of a great number of enlightened priests and laymen, 115 church schools have already been established with an enrolment of approximately 12,000 children and 480 volunteer workers. The movement has succeeded in arousing the interest and fruitful cooperation on the part of the parents, and the effect of the church schools upon their communities as a whole has been positive and far-reaching. The Greek Church is striving to develop trained leadership, and hundreds of younger members are now investing their time and energy in its activities.

While much has been done by the Greek Orthodox Church for the religious education of its people, and while Mr. Alexander's *Guide for the Personnel of the Greek Orthodox Church Schools of America* has contributed most effectively to the expansion of this work, there remain yet many things to be done, perhaps the most urgent of which are the completion of lesson materials and the preparation of helps for the training of teachers.

Mr. Alexander has recently left for an important mission to the Greek Orthodox Church in Greece and Egypt under the auspices of the World's Sunday School Association. In this respect he is the bearer of greetings not only from the World's Sunday School Association, but also from the Greek Orthodox Church of America, which is sharing in the expense of his visit.

DE PAUW is said to have the largest scholarship foundation of any university in the country. Last year 270 high school students received scholarships and entered as freshmen and it is expected that the number will be exceeded this year.

PROFESSOR ALBERT EINSTEIN has accepted the invitation to become Cecil Rhodes Memorial lecturer at the University of Oxford, where he will reside during the summer term.

THIRTY definite openings for overseas service are announced by the American Board of Commissioners for Foreign Missions, 14 Beacon Street, Boston, Massachusetts. The positions call for teachers, religious educators and social service workers, doctors, nurses, a dentist, a woman journalist, a secretary, a business agent, and a builder in Africa, India, China, Japan, and Turkey. The openings for 1931 give ample opportunity for the exercise of trained minds, executive ability and capacity for organization. Among the interesting questions asked, concerning the applicants, are: Has he a sense of humor? Has he ability to get things done? Is he a good team worker, tactful, resourceful, and persistent?

THE faculty of Garrett Biblical Institute, Evanston, Illinois, has secured the services of Mrs. A. Starr Best, who began the religious drama movement in this country, to instruct student pastors in the elements of religious drama. Mrs. Best is internationally known as the founder of the Drama League of America.

THE following figures have recently been given out by the United States Office of Education of the Department of the Interior, Washington, D. C. It is estimated that 28,104,000 pupils enrolled in the public and private schools of the United States in 1930; of these 21,370,000 being in elementary public schools, and 4,030,000 in public high schools.

A PASTOR'S convocation was held, under the auspices of the Nebraska Council of Christian Education, in Lincoln, Nebraska, January 19-21. More than two hundred pastors from all parts of the state attended the convocation. Speakers on the program included: Dr. Nehemiah Boynton, of Boston; Dr. Fred Eastman, of the Chicago Theological Seminary; Rev. J. R. Hargreaves, Field Secretary for the Home Missions' Council; Bishop Edwin H. Hughes, of Chicago; and Dr. Paul H. Vieth, of the International Council of Religious Education.

THE tenth National Drama Week, sponsored by the Drama League of America, was celebrated February 8-14 by hundreds of organizations throughout the country. The observance was not endowed or subsidized by any commercial interest, and was not operated for profit. The churches joined, through the medium of pulpit discussions and Adult Bible class consideration of the dramatic values in the Bible, in a nation-wide effort to dramatize the power of the theater and its inimitable services to culture, education, recreation, and civic spirit.

MISS MARGARET SHERWOOD has accepted a position as director of religious education in the First Baptist Church, Burlington, Vermont.

THE Annual Meeting of the National Camp Directors' Association, which includes a number of directors of church camps in its membership, will be held in Washington D. C., March 5, 6, 7, and 8, at the Mayflower Hotel. A program of interest has been prepared and all those who are connected with camps for boys and girls are invited to attend the sessions, with the exception of those devoted to business.

Pilgrims of the Way

(Continued from page 30)

Scene Three

TIME: *An anniversary of the Resurrection.*
PLACE: *The same.*

It is early morning in the garden. A soft, yellow light is over all, giving the suggestion of early sunrise. In the background, again representing the voices of the worshiping disciples, a choir sings one of the earliest hymns of the Christian church,

Awake, thou that sleepest,
And arise from the dead,
And Christ shall bring thee light.

At the end of the song RHODA *enters softly from one side, a smile of deep contentment on her face. Bending over some of the flowers—lilies preferably—she speaks softly.*

RHODA: How beautiful you are! And white! And pure! Like souls that have been washed clean! I believe you are dreaming of dead things put in the ground and blossoming into life. (*She kneels beside the flowers and presses them softly against her cheek.*) There were lilies in the garden, too, that morning, with their hearts all drenched with dew. I thought at first they were tears, but afterward they seemed like shining stars.

(JOHN MARK *enters silently. As* RHODA *rises, he draws back.*)

JOHN MARK: I did not know any one was here. I came out to be alone.

RHODA: It's only I. The sound of their singing was so beautiful that I left my work and came out to hear it. There is music all around this morning—in the breezes and the birds and flowers.

JOHN MARK: I know. It's because we cannot help thinking of *Him*. I have felt it, too. It has been different from all other Passovers. Yesterday when I went with Barnabas before dawn to the Temple and knelt in the great inner court and watched the smoke of the sacrifices drifting up toward heaven, I felt as if I were all the time waiting—waiting for something to happen. For the priests and most of the worshipers this is just the day after the Passover. But for us it is the day *He* rose from the dead.

RHODA: Do you remember that night when the Master was here and they ate the Passover together in the upper room? You and I stood here in the garden where the light streamed down on us and we could hear Him talking.

JOHN MARK: I remember. We were right by the stairway, and all at once one of them came down and the look on his face frightened us so that we crept back into the shadows. That was Judas. He was going to betray Him.

RHODA (*shuddering*): It was terrible. But then all at once we heard the Master's voice, and it seemed to make everything all right. What was it He said? Do you remember?

JOHN MARK: "Let not your heart be troubled. Ye believe in God, believe also in Me." Listen, Rhoda! There is something I never told you about that night.

RHODA: What? Can you not tell me now?

JOHN MARK: I have never told anyone because it was something I wanted to forget. After I went to bed, I seemed to see Judas' face looking at me out of the darkness, and all at once I became afraid there was something happening to the Master. I heard voices, too, and saw men going by the house with flaming torches. So I got up just as I was and threw a sheet over my tunic and ran after them.

RHODA (*wide-eyed*): Into the night? All alone? How did you dare?

JOHN MARK (*bitterly*): Wait until I get through before you praise me for my courage. I followed them out of the city, across the brook Kidron, and then we came to a garden, a place of soft shadows and cool olive trees, and—*He* was there.

RHODA (*softly*): Did you see Him?

JOHN MARK: Yes. I saw Him standing in the midst of pointing spears, with His face lighted by the flaring torches. They had come to seize Him, and He was all alone. His disciples had all left Him.

RHODA: Even Peter and John?

JOHN MARK: Yes. All of them.

RHODA: How wonderful that you were there! What did you do to help Him?

JOHN MARK: I—ran away.

RHODA: And left Him all alone?

JOHN MARK: You don't understand. There was nothing I could do. All of a sudden one of the men thrust a torch in my face, and I—I was afraid. I ran, and he tried to catch me, and I left the sheet in his hands. It was not because I did not love Him.

RHODA: No, I know it was not. Sometime, perhaps, you will have another chance to show how much you love Him.

(MARY *enters.*)

MARY (*excitedly*): Where is Barnabas? I thought he was here in the garden with you.

JOHN MARK: He must be in the upper room with the other disciples. Shall I bring him here?

MARY: Yes, yes. Tell him it is important. I must see him.

(*Exit* JOHN MARK.)

RHODA (*anxiously*): Has anything happened, dear Mary?

MARY: Yes—no—oh, I do not know! It is so hard to know what to do. There are such strange and awful things happening all around us. Perhaps we did not right to stay in Jerusalem when others around us are fleeing.

RHODA: Shall I go, too, and see if I can find him? He may not be in the upper room. I will run out into the street and see if he is coming.

MARY: Yes. Go! (*Exit* RHODA.)

(MARY *walks up and down nervously. She takes a piece of parchment from her dress and looks at it, carefully. At the sound of footsteps she thrusts it again into its hiding place but looks relieved to see that it is* BARNABAS.)

BARNABAS: What is it? Something has happened. I can tell by the look on your face.

MARY (*thrusting the parchment into his hands*): See! It is a message. It came by the hand of a runner who vanished as quickly as he came. I like it not. There are such strange things happening!

(BARNABAS *takes the parchment and stands reading it, his face set in stern, thoughtful lines. There is a long pause.*)

MARY: What is it? What does it say? I did not dare to read it. When I looked at those three words at the end, it all seemed to swim before my eyes. "Saul of Tarsus." Read it to me.

BARNABAS: He speaks only of me. You have no need to fear, Mary.

MARY: What does he say? I must know.

BARNABAS (*reading slowly*): "I go to Damascus. For the sake of our one-time friendship, I beg of you to leave Jerusalem. Go back to your beloved Cyprus and let me never see your face again. Else on my return I swear it shall be done to you as it was done to Stephen. By all that is holy, I shall not turn aside from the voice of God. Saul of Tarsus." (*Musingly.*) "I shall not turn aside from the voice of God." Ah, if the voice of God could only speak to him! His spirit is like a flaming sword. He would go through fire and water and imprisonment and death for the sake of his faith. How the Master would have loved him! And what could he not do for the Kingdom of Christ!

MARY (*horrified*): He swears it shall be done to you as it was done to Stephen. And he has the power to do it. Has he not filled the prisons and dungeons of the city with the followers of the Master who would not deny Him?

BARNABAS: Yes. Save a mere handful of men here and there, he has stamped this new gospel out of the city. There are only His nearest disciples left and a few others.

MARY: And he has tried with all his might to use his power upon them. Have not Peter and John been put into prison twice? Truly it seems as if the whole world were against us!

BARNABAS: Ah, but there is One for us! Let us not forget how the doors of the prison were flung open and the disciples came forth unharmed.

MARY: But there was no deliverance for Stephen—and for the Master himself! (*Suddenly seizing his arm.*) Come! It is not too late. Many of His followers are fleeing into other cities—to Samaria and Capernaum and Damascus. We will go this very day and find some place where Saul cannot find us. He himself told you to go. It is beautiful in our father's isle of Cyprus. Let us go back there and follow the Master in peace and safety.

BARNABAS: I wonder. *Can* one follow the Master in peace and safety?

MARY: Why not? Surely we can do more for His Kingdom by living for Him than by dying for Him! He would not ask us to do that.

BARNABAS: And yet—*He* could have lived a lifetime in safety in Galilee, but He chose Jerusalem.

MARY: "The Way" needs defenders. Surely we can serve Him better now by fleeing.

BARNABAS: What man ever defended a truth by fleeing from its enemies? No! Shall I, who have known the blessing of the living Christ, be less true to my faith than Saul? I shall never be a halfway follower. The religion of Jesus Christ does not need half-men. It is worth—everything! You and John Mark go to Cyprus. I stay in Jerusalem—until Saul's return.

RHODA (*offstage*): Mary! Mary! Come here quickly!

(MARY *hurries in the direction of the voice.* BARNABAS *stands thoughtfully. For a moment* MARY'S *voice is heard in excited anguish.*)

MARY: No! No! You shall not take him! It is I you want! He has done nothing! I am the one. Take me instead! Oh!

(BARNABAS *stands listening as in a daze. At the sound of* MARY'S *scream he takes a quick step in her direction.* RHODA *rushes in.*)

RHODA: What shall we do! They are taking John Mark to prison!

BARNABAS (*quickly*): Who is taking him to prison? Speak!

RHODA: The guards—the Roman guard! Go and stop them! They will kill him!

(BARNABAS *rushes out,* RHODA *follows. Almost immediately he returns, supporting* MARY *on his arm.*)

This play, "Pilgrims of the Way," will be published in pamphlet form, about April first, by Walter H. Baker Company, 41 Winter Street, Boston, Mass.

NABAS (*tenderly*): Do not be afraid. hey will not harm a boy like him. And, esides, he is safe in the Master's care. here is nothing we can do. (*In a pas-onate aside.*) But I would to God it ere I!

RY (*tensely*): We were too late! They me by Saul's order. They killed Ste-en! They will kill my boy! Saul was our friend. Surely he has not a heart f stone. He will listen to you. Go and nd him. Oh, let us do something quickly!

NABAS: There is nothing we can do. aul is in Damascus by now, driving the ollowers of "The Way" through persecu-on and death. He has a heart of fire, nd that is worse than a heart of stone. Ve are not the only ones to suffer. Re-ember there are many dying in His name.

RY (*sinking down on a bench*): Why, h, why did we not go sooner? An hour go it would not have been too late. Oh, he morning dawned so fair and beauti-ul! Everything seemed to whisper to ny heart the message of the risen Lord. nd now—it is empty—as empty as that ther morning when we hastened to the omb.

RNABAS: Tell me about it—that morning hen you went to the tomb.

RY (*lifting her face and looking thought-ully into the distance*): It was a morning ike this, golden and shining, only we saw through a mist of tears because He was ead. We went to the garden where He vas laid—Mary Magdalene and Mary, the nother of James, and others of us who ad loved Him. And on the way, just outside the garden gate, we stopped and were almost ready to turn back. You see, ve had forgotten about the stone. It was ery heavy and sealed with the great seal f Rome, so that no man would dare to break it. Some of them went ahead to ook on the place where He was laid, but I stood by the gate and waited among he flowers. I cannot remember who it vas who came and told me that the stone vas rolled away. I could not believe it, nd we ran together to see if it were really rue.

RNABAS: And you found the tomb empty!

RY (*hands clasped eagerly*): We could ot understand, but we entered in and tood wondering. And all at once two men tood by us in white garments and told us that He was risen. No longer dead—but risen!

RNABAS: And you believed?

RY (*surprised*): Of course we believed. Nay, we knew! The whole world burst suddenly into sunshine. Nothing else mat-ered as long as He was alive.

RNABAS: Mary—He still lives! Does any hing else matter now?

(*She looks at him wonderingly, a light radually dawning on her face. She rises nd stretches out both hands to him.*)

RY: You are right. How could I have been so blind! He has given us a won-derful opportunity to bear His cross. And I wanted to run away.

(RHODA *enters.*)

ODA: He is coming! He is coming back again!

RNABAS: Who is coming?

RY: Not—Saul of Tarsus!

(JOHN MARK *enters. She runs to him, scarcely believing it is he.*)

RY: John Mark! My boy! You have come back!

RNABAS: How did it happen, boy? Tell me quickly. You did not—run away?

HN MARK (*proudly*): No! Do you think I would run away—again? I was glad of the chance to prove that I could be true to Him.

RNABAS: How, then, did they let you go? Nobody has yet escaped the hand of Saul.

JOHN MARK: I do not know. We had just got to the gate of the prison when a boy came running and thrust a letter into the hands of the captain of the guard. He read it, and a strange look came over his face, half of wonder and half of fear. Then he turned to me and said, "Go home. There's been a mistake somewhere." Then they all went into the high priest's house and left me.

BARNABAS: You say a messenger—

JOHN MARK (*excitedly pointing*): There he is! See! He is coming now! He is running!

(*The messenger runs in breathlessly either by way of the aisle or by the rear or side entrance—the former is more effective. He falls exhausted on one of the benches.*)

BARNABAS (*lifting his head tenderly*): Bring him water. He has come a long way.

(RHODA *runs out and returns with a cup of water which the boy drinks in great gulps.*)

MESSENGER: You are Barnabas—of Cyprus?

BARNABAS: I am.

(*The* MESSENGER *thrusts a parchment into his hands.*)

MESSENGER: It is yours. Read.

(BARNABAS *stands looking at the roll.*)

MARY: What is it? Where did it come from?

BARNABAS: It comes from Damascus. It is a message from Saul of Tarsus.

MARY (*clasping and unclasping hands nervously*): Open it and read it quickly. Perhaps—he has decided not to wait until his return. I must know!

(BARNABAS *opens the letter slowly, almost regretfully, as if fearful of its contents.*)

BARNABAS: Whatever it is, remember! I shall be content. Whether to live or die —for the Master.

(*He opens and reads. The others eagerly scan his face. A look of wonder, then incredulity, then of great joy crosses his face.*)

MARY: It is good news. I can tell by your face. Tell us, oh, tell us what he says.

BARNABAS: Thanks be to God! It is His resurrection day, indeed! For Saul of Tarsus writes: "Peace be unto you! I have met the living Christ!

(*All bow heads while the choir in the background sings the anthem,* "I Know That My Redeemer Liveth."

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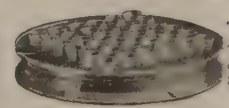

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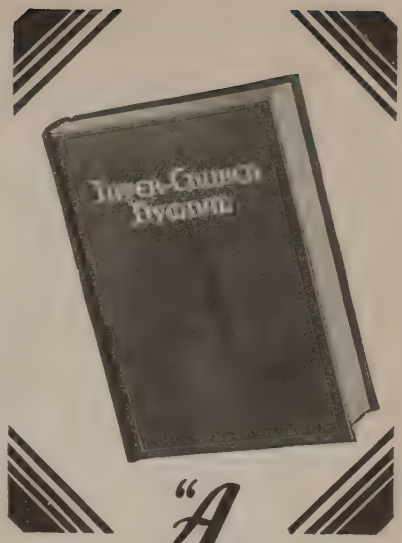

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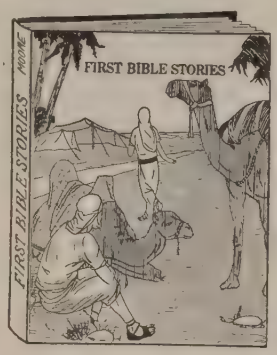

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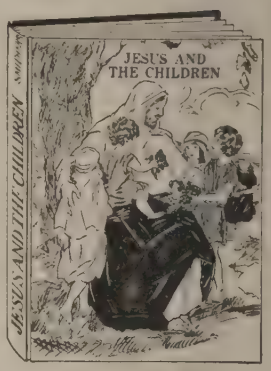

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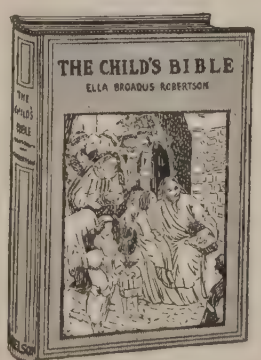

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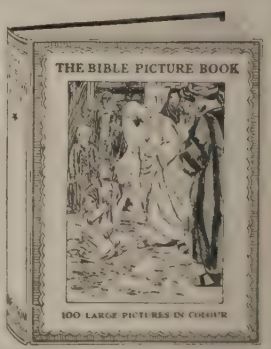

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low Shall I Learn to Teach Religion? Blanche Carrier. New York, Harper & thers, 1930. 216 p. Price $1.50.

ccording to the author, this book "has n written with the purpose of helping the at body of Sunday school teachers to erstand the new approach to religious cation." This is indeed a worthy pur- e, and to judge from the response of come which the book has already received, purpose has been admirably fulfilled. fusely illustrated from the vital ex- ences of the author in the weekday rch schools of Dayton, as well as in Sun- school work; it probably will be found resting and helpful to almost any church ool worker, whether or not he is already irely familiar with the present-day move- nt in religious education.

here will be those who feel that Miss rier is placing too little emphasis on the ues to be derived from the experience of race, particularly as recorded in the le, but to know her is to know that she a profound respect for racial experience l for the great characters of the Bible , through their varied experiences, gave so much knowledge of religious values.

—F. L. K.

The Practice Story-Telling Class. By nces W. Danielson. Boston, The Pilgrim ss, 1930. 105 p. Price $1.50.

n this little volume we discover that a ightfully entertaining book may also be which deals very helpfully and funda- ntally with teachers' problems. One of personal problems of teachers of little ldren is how to tell stories effectively. is book does not discuss theories about ry-telling—its values and its limitations teaching procedure, but rather it takes reader through the actual experience of rning to tell stories. It represents a true ort of what happened in a group of people o were learning to tell stories from the thor, who is herself a master story-teller.

—M. A. J.

The Story of Paul. A Teacher's Manual. Theodore Gerald Soares. Chicago, The iversity of Chicago Press, 1930. 139 p. ice $1.50.

The Story of Paul. The Pupil's Book. Theodore Gerald Soares. Chicago, The iversity of Chicago Press, 1930. 171 p. ice $1.00.

This is a study course for boys and girls junior high school age. It is based on belief that while Bible materials may be ed in the solution of immediate problems sing in the lives of pupils, these materials y also be used on the basis of the interests d life situations of the pupils to help them nlarge the circle of the noble characters at live in their memory," and so to make e richer and more meaningful to them. e author believes that Paul was engaged this type of enterprise, and that he car- d it on in so vital a fashion that his story an enter significantly into the pupil's ex- rience." He does not assume that all boys d girls of thirteen should study Paul, but me of them should.

In the second part of the pupil's book is cluded considerable course material in the rm of brief descriptions of social, politi- l, and geographical conditions of the time Paul. This source material, together with e Goodspeed translation of the New Testa- ent, *The Life of Paul* by Robinson, and *ul, Son of Kish*, by Henry, constitute the chief resources for the study, it being intended that all of these materials shall be used by the pupils.

In a day when there is perhaps too great a tendency in some quarters to assume that no information is of value unless it will solve immediate problems, it is refreshing to find such material prepared by a well-known scholar which is based on the assumption that the stories of great men are of value in themselves, even if they do not solve immediate problems.

The forewords in the two books make the course of lessons seem to hold many possibilities. Whether or not the author has succeeded in his outlining of lesson procedures (or "chapters") to organize his material in such a way as to make it genuinely interesting to junior high school pupils, only experience will determine.

—F. L. K.

Adventurous Youth. By Charles W. Brewbaker. New York, Fleming H. Revell Co., 1930. 126 p. Price $1.25.

The author of this book, Dr. Brewbaker, has had many years' experience in working with young people across the continent. He has also had some rich experience in his own home with two fine girls. He has proved himself to be a sympathetic and wise counselor of young people.

While his work during the last twenty years has not been directly with young people, the author has endeavored to keep in touch with the problems young people are facing. The material in this book is not the result of scientific study, but the result of the author's observation throughout a long period of years.

The first chapter of the book is entitled "The Adventurer." It contains some very fine material. It is an unusual analysis of the young person and the world in which he lives. While, in the opinion of the reviewer, the remaining chapters of the book are not quite on this high level, they do contain helpful material. It is a book that young people will want to read; it is not a book for study classes. The titles of the remaining chapters are:

Youth's World of Adventure
Youth's Adventure in Religion
Youth's Adventure in Society
Youth's Vocational and Avocational Adventure
Youth's Preparation for the Adventure
Youth's Adventure in Leadership
Youth's Adventure in Marriage and Home-Making
Youth's Adventure in Citizenship
The Great Adventure

—R. A. B.

Mary Baker Eddy. By Lyman P. Powell, New York, The Macmillan Company, 1930. 364 p. Price $5.00.

Mrs. Baker's life story and the Christian Science movement are here dealt with by a sympathetic outsider. Dr. Powell, as an Episcopal minister, has given many years to a study of Christian Science. His listing of many testimonials, his presentation of every episode of Mrs. Baker's spectacular career in the most favorable light, and his careful avoidance of presenting "the other side" in controversial matters makes the book less of an objective historical study than the reader expects. It gives, however, a clear and interesting picture of an unusual woman who founded a significant movement.

—P. R. H.

The Foolishness of Preaching. By Ernest Fremont Tittle. New York, Henry Holt and Company, 1930. 314 p. Price $2.00.

The author of this book is one of the leading preachers in Protestantism. His sermons are full of provoking thought, good sense, and a desire for the highest values in life. There is a naturalness about his style which immediately captures the reader's attention and holds it to the very end of the discourse.

This volume contains enriching sermons. A number are grouped under "Religion and the Individual," a number under "Religion and Society," a number under "Jesus' Experience of Life and Ours." In addition, there is a sermon on "The Foolishness of Preaching" which is a strong attack on the view held by newspapers that the church should not meddle in economic and political issues. This book will benefit any reader. Teachers of religion should read it for two reasons: (1) For the enrichment it will bring to their own lives; (2) Because of the fine resources it will provide for their teaching purpose.

—R. A. B.

Primary Music and Worship. Philadelphia, Presbyterian Board of Christian Education, 1930. 168 p. Price $1.25.

This book was compiled under the direction of the Children's Age Group Committee of the Presbyterian Board of Christian Education. It contains hymns and songs for worship, for the celebration of holidays, for play activities and rhythms, and a generous selection of instrumental music. It is prepared with the especial thought of its being used in the home as well as in the church school. A large number of new songs are in the volume, as well as some old favorites. There is a supplement which contains suggestions for using music in a program of religious education.

Our Pupils and How They Learn. By Frances Cole McLester. Nashville, Tenn., Cokesbury Press, 1930. 175 p. Price $.75.

This book, along with others in the Cokesbury series, is "designed specifically to meet the needs of the small school by enabling workers to come to a clearer understanding and a more adequate appreciation of their problems and to acquire greater skill in handling them."

The book is actually a study in psychology, but it is so different from many books on psychology that after one gets started reading it, he feels a strong urge of interest pulling him on through to the end. The author has very delightfully used the discussions of the officers and teachers in the "Bethel Sunday school" to answer such questions as the following: Why should we study our pupils? What are they interested in? How do they learn? Why are they so different? Why won't they keep still?

Although the book was intended primarily for workers in the small school, it will undoubtedly be found of distinct value to any church school workers, no matter what the size of the church.

—F. L. K.

The Church and Industry. By Spender Miller, Jr. and Joseph F. Fletcher. New York, Longmans, Green and Company, 1930. 273 p. Price $2.50.

An account of the relation of the Episcopal Church and the Church of England with industry.

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Things I Know in Religion. By Joseph Fort Newton. New York, Harper & Brothers, 1930. 188 p. Price $2.00.

Joseph Fort Newton is a poet. His sermons are poetry from beginning to end. His style is beautiful and convincing. There is a certainty and definiteness about all that comes from the author's pen. Several of the sermons that are included in this volume such as "The Crisis of Christ" and "The Immortal Life," have been printed in other publications. There is a good range of topics, such as "Things I Know in Religion," "Why We Believe," "When God is Near," "Religion in Public Affairs," "Our Neighbor," and others. A preacher with a poetic nature such as Dr. Newton's will naturally have a tendency to be general. But aside from this criticism, the reviewer would recommend this book highly.

—R. A. B.

Christian Endeavor Playlets. Compiled by Henrietta Heron. Cincinnati, The Standard Publishing Company, 1928. 158 p. Price $1.50.

This is a collection of brief dramatic productions, arranged for simple situations and easy to produce. The average society or other group would find them useful in preparing programs. The topics cover a wide variety in church life and personal problems.

Concerning the Faith. By Joseph M. M. Gray. New York, The Abingdon Press, 1928. 293 p. Price $2.00.

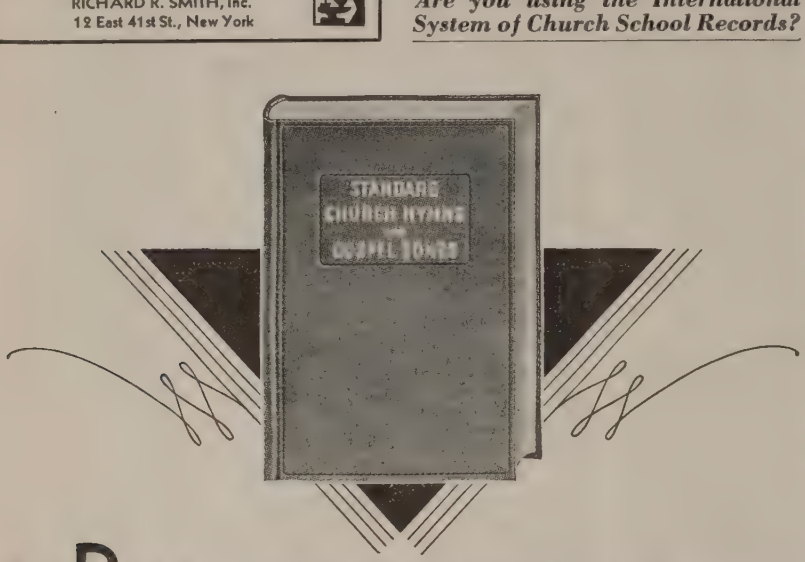
A valuable presentation of present day problems in the light of Christian faith. The clear analysis, the keen modern thought, the historical allusions, the forceful illustrations, the natural conclusions all tend to make it a most interesting and helpful volume for this present time.

The Significance of Jesus. By W. E. Maltby. Garden City, New York, Doubleday, Doran & Company, Inc., 1929. 111 p. Price $1.50.

Four stimulating lectures by the well known English preacher, on Jesus Yesterday and Today, Jesus' Validating Faith, Jesus' Humanizing Theology, and Jesus' Integrating Life.

The Social Teaching of the Church. By W. R. Inge. New York, The Abingdon Press, 1930. 111 p. Price $1.00.

Our attention has been called to an error which appeared on page 48 of the January issue of the *Journal*. The price of the book *Church Work with Young People*, by Stock is $2.00 instead of $1.00 as listed.



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HAND WORK

Books Received

The Adventure of the Hereafter. By liam Edward Biederwolf. New York, nard R. Smith, Inc., 1930. 176p. Price 0.

The Pentecostal Fire. By Jasper Cor- is Massee. Philadelphia. The Judson ss, 1930. 150p. Price $1.50.

Christ and Culture. By William Chal- s Covert. New York, Richard R. Smith, , 1930. 91p. Price $1.00.

The Old Testament: Selected Pas- es. Fetter Lane, London, Cambridge Uni- ity Press, 1930. New York, The Mac- an Company. 190p. Price 70 cents.

New Testament Ethics. By C. A. And- n Scott. New York, The Macmillan Com- y, 1930. 147p. Price $2.00.

Woman. By Evangeline Booth. New k, Fleming H. Revell Company, 1930. . Price 60 cents.

Great Men and Movements in Israel. Rudolf Kittel. New York, The Mac- lan Company, 1929. 465 p. Price $5.00.

Where Did We Get Our Bible? By rge L. Robinson. Garden City, New k, Doubleday, Doran & Company, Inc., 8. 206 p. Price $2.00.

The Bible From the Beginning. By Marion Simms. New York, The Macmil- Company, 1929. 318 p. Price $2.50.

Poems of Easter and the Soul. By vid Henry Kyes. Chicago, Published by Author, 1930. 127 p.

The Gallant Lallanes. By Louise Hubert yol. New York, Harper & Brothers, 1929. p. Price $2.00.

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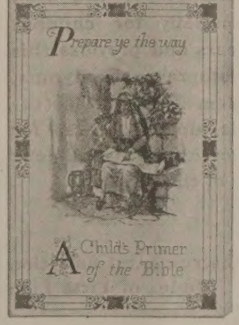

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Rio de Janeiro, 1932

(Continued from page 27)

"The Living Christ" in the work of Christian education around the world. It will be a most significant gathering of leaders, the first world meeting of Christians ever called to assemble in South America, the first of the eleven World Sunday School Conventions to be held in the southern hemisphere.

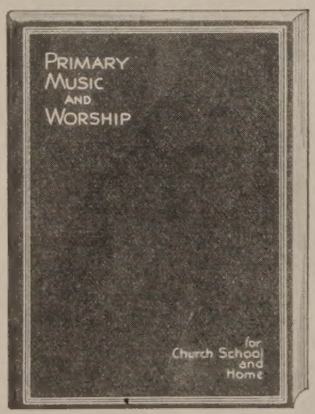
A few questions may be in mind which should be answered.

How will the differing languages of delegates be harmonized? At Rio, there will be three principal languages: Portuguese, the language of Brazil; Spanish, the language of the rest of South America; and English which is the major Sunday school language of the world. Fortunately those speaking Portuguese or Spanish understand each other, so that there will need to be for the most part only one interpretation from Portuguese or Spanish into English and vice versa. Occasionally another language will be used, but in the main these three will care for all.

What does it cost to go to Rio? The chief port for the journey from the United States and Canada will be New York City, although special sailings may be made available from the Pacific coast. From New York City the lowest rates ever offered have been secured through direct contact with the interested lines. They include for the round trip, New York to Rio and return; first class $445; second class $326; and the increasingly popular third cla tourist, $231. To these figures should be added the conve tion registration fee of $5.00 and the cost of hotel or hon hospitality in Rio, which we are assured will be qui reasonable. For those interested in additional travel suc as the trip on to Buenos Aires or across the Andes a along the west coast, some further cost will be require But the necessary expenses of the journey are well with the reach of all.

How does one become a delegate? It is planned have a convention of approximately two thousand perso The United States and Canada, which constitute the fie of the International Council of Religious Education, ha been allotted five hundred of those two thousand. T International Council will in turn subdivide these fi hundred among the several cooperating denominatio and among the accredited state and provincial council Pennsylvania, for example has requested one hundred this total, Ohio has asked for fifty, Minnesota has suggeste twenty. Canada will have its distinct quota. The w now to be assured of a place in the North American del gation is to write either to the International Council Religious Education in Chicago or to the World's Su day School Association in New York City. State and d nominational offices will also soon have full particula and registration may be made there as well. The fir registration for Rio came from Illinois with the registr tion fee of $5.00 paid in advance.

Primary Music and Worship



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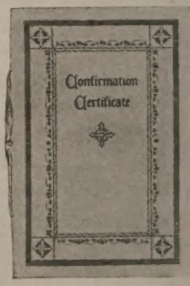

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What is the date for the convention? It is planned to hold the convention the last of July, 1932, probably July 25 to 31. The exact dates will be fixed when the convention hall has been secured in Rio and when steamer sailings from New York have been confirmed. It takes seven days to make the trip from New York City to Rio de Janeiro, and the convention week will include seven full days. July is the mid-winter month of Brazil, but Rio has about the same winter climate in the southern hemisphere that Havana has in the northern hemisphere. The trip across the equator is a most interesting one, and at this season of the year good weather is assured.

Where may further information be secured? At present the best place to secure information is at the office of the World's Sunday School Association, 216 Metropolitan Tower, New York City. Preliminary announcement leaflets are available there and they may also be secured from various state and denominational offices.

It is none too early to lay plans and begin to save money for the trip, "Rolling down to Rio in 1932."

Christian Youth of North America

(Continued from page 10)

connection with young people's work. It is their conviction that we have not yet constructively studied the resources and possibilities of all our forces and the way in which they are now related one to the other in the light of the total task. This matter was given a large amount of attention at the recent meeting of professional leaders in Chicago and plans are under way for a more extended study and development of policy by which the promotion and supervising resources that are now available will be more effectively used. The purpose of all this attention to field program is to insure a better piece of work in local churches everywhere.

5. Teen-age boys and girls and young people are themselves capable of making a vital contribution to the development of their own program. Along with the making of that contribution there is a very valuable educational process going on in their own lives as they share in their own work. This matter has received a great deal of attention from leaders of young people and thus in the local church, in the local community, and in larger areas they have been increasingly enlisted in creating and promoting their own type of work. This point of view came to its expression on a continent-wide scale for the first time last June when the first session of the Christian Youth Council of North America was held in Toronto in connection with the quadrennial convention of religious education. These young people came together representing the various Christian agencies, denominational, cooperative, and otherwise, in North America and did a most constructive and fruitful piece of work in facing up to their own problems and devising and recommending better methods of work. The process that they used and the problems they considered are now being used in many other groups of young people throughout the continent.

Such are some of the enterprises now under way of which every reader should be aware and in which he should at some point share.

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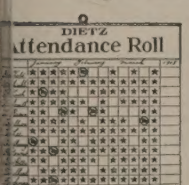

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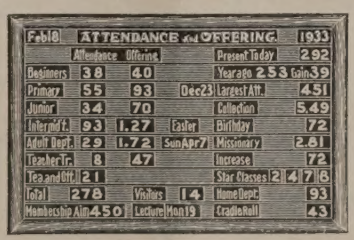

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Improving the Local Youth Program

(Continued from page 18)

Should not problems such as these challenge the last resource we have? Their solution will be achieved much more quickly in cooperative thinking than if the teacher in the local church is to work them out alone.

Youth Council or Committee. In the third place, there is another field of supervision which must not be neglected, and that is the administrative program of the entire department, including worship, membership, equipment, finance, and relationship with the total church program. Two different methods are used most often in providing such supervision. One is the organization of a youth council or committee on which are representative young people and also one or two teachers. The other plan is to bring representative young people into the teachers' meeting. Experience shows that the first of these two plans is the more successful. Thus the teachers' meeting can give major attention to the actual work in the class session.

We can never move forward into a rich group experience without the creative contribution of youth itself. This contribution must be the result of critical study and analysis on the part of young people themselves. Every supervisor should enlist young people themselves in improving the program of the group. For instance a young people's council is using the following schedule which has been worked out for the evaluation of a young people's service. The departmental superintendent in this school says that this instrument has completely revolutionized the worship experiences in the group. At a council or committee meeting, some of the worship services are studied and analyzed, using the following questions as a check:

1. How did this meeting make God a reality in experience with relation to the subject under discussion?
2. How did this meeting deal with the issues involved in the light of the teaching of Jesus?
3. How did this meeting cause the group to use the Bible as a source of help in meeting the problems of life?
4. How did this meeting lead to an experience of prayer whic was reasonable and which meant something vital?
5. How did this meeting affect appreciation of the worth o human personality?
6. How did this meeting widen the horizon and lead the wo into other problems and interests in which the group did not pr viously concern themselves?
7. How did this meeting confront the group with the necessit of choosing a different way of action from several clearly unde stood alternatives whose consequences were clearly weighed an considered?

Another young people's group made a careful study o the group prayers that were being used in their youn people's department with an effort to improving them an making them actual expressions of the high purposes o the program. For instance, they took a litany which ha been used the Sunday previous and to their amazement di covered that it gave an entirely different idea of praye than they meant to portray to their group. As a result o their study, this group is now planning with much greate care, the prayers they include in their programs.

A young people's group can learn to study and evaluat its own recreational program so as to put into it thos qualities of religious value which the church has fostered Certainly there should be some difference between the re reational program promoted by the church and that pro moted by a public school. What that difference should b is a supervisory problem.

Developing Leadership. A fourth thing a supervisor should do is to help young people discover those principle of leadership which make for the highest value. To carry out such a study, actual pieces of leadership can be ana lyzed and criticized so that each project may become a object of study. There is no more effective type of leader ship training.

These are only a few of the practical things a depart mental superintendent or director of religious educatio can do in carrying out a vital program of Christian nur ture and education for the youth of a local church.

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